

CHRIST CHURCH

Cooperstown, New York

1810-1960

by

George E. DeMille

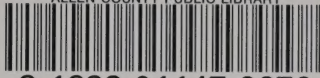
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CHRIST CHURCH

COOPERSTOWN, NEW YORK

1810-1960



A PARISH HISTORY

by

GEORGE E. DEMILLE
CANON OF ALBANY

2094566

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FOREWORD

MY DEAR FATHER FRENCH:

Let me express my sincere greeting on the occasion of the 150th Anniversary of Christ Church in Cooperstown. In this, the Clergy, the Standing Committee and the Diocesan Council join. Christ Church has had a long, honorable history and has given magnificent witness in this area of our Diocese. Many things can be said for the leadership which it has had over the years, but I desire to give accent particularly to you as its present Rector. You have shown great vision and this has been shared by your Wardens and Vestrymen, and the very fine people who constitute the congregation. How fitting it was that the House of Bishops of the American Church chose this lovely place to discuss their deep concern for the Lord's business.

May God richly bless your Rectorship and all my good friends who have become very dear to me.

Faithfully yours,

✦ FRED L. BARRY,

Bishop of Albany

The Rt. Rev. Arthur Lichtenberger
Presiding Bishop
Protestant Episcopal Church

281 Park Avenue South
New York 10, N. Y.
March 22, 1960

The Reverend George F. French
Christ Church
Cooperstown, New York

Dear Father French,

I am very happy to send a greeting to you and to your people on the occasion of the 150th Anniversary of the Consecration of Christ Church. The memory of my visit to Cooperstown last fall at the time of the meeting of the House of Bishops is a most pleasant one. And now it enables me to think of you as you will be in Christ Church when you gather there for the service of thanksgiving and rededication, on July tenth.

It seems to me quite appropriate that you are observing this anniversary with both a Service of Thanksgiving and a Banquet and Ball. Surely such an occasion is a time for joyful thanksgiving both outside the church and in it.

My prayer for all of you in Christ Church is in the words of the General Thanksgiving: "And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise not only with our lips but in our lives by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days."

Faithfully yours,

ARTHUR LICHTENBERGER,

Presiding Bishop

PREFACE

We are most grateful to the Rev. Canon George E. DeMille, who has given liberally of his time and talents to prepare this history of Christ Church Parish. Not only has he recorded the facts and statistics, but foremost he has given us an understanding of our relation to the political, social, economic and religious trends of these one hundred and fifty years. This is a story of living personalities seen against the background of larger movements at work in both church and state.

Acknowledgement is also due to Franklyn H. Rollins who did the photography work and gave such special care when reproducing old prints and portraits; to Mrs. Carl H. Johnson who helped compile the memorials and gifts section; to Rowan D. Spraker, Sr., Florence Peaslee Ward, T. Campbell Goodwin, and Paul Fenimore Cooper, who read portions of the original manuscript to eliminate possible errors; to Edith LePelley Allez, our Parish Secretary, who was willing to copy and recopy numerous items that were submitted to the author for consideration; to Stephen C. Clark, Sr., whose great love of history and assistance gave sufficient impetus so that this history could be published; to the many persons who contributed all kinds of insight and information, and finally to all the friends and members of the Parish, who during a century and a half of faith, worship and devotion made the history which is herein recorded and have contributed to the greatness of Christ Church.

GEORGE F. FRENCH,
Rector

Christ Church Rectory
Ember Day
12 March 1960



Christ Church

CHAPTER I

THE PIONEERS

We cannot begin to understand the early history of Christ Church, Cooperstown, unless we see clearly that behind its beginnings lie two great movements, one religious, one secular. At the end of the American Revolution, New York State west of Utica was THE WEST—a new region, just opened to white settlement, into which poured a flood of settlers from the New England states. Although the present Cooperstown lay east of the famous Fort Stanwix line of 1768, which separated Indian territory from that opened to white settlement, its site was so near that line that no attempt to settle it was made by whites prior to the American Revolution.

In the autumn of 1785, William Cooper rode on horseback over the hills to the foot of Otsego Lake. "With his coming," says the Rev. Ralph Birdsall in that excellent little book, *The Story of Cooperstown*, "the history of Cooperstown began." William Cooper came of a Quaker family. But from the very beginning of the "Quaker" colony of Pennsylvania, Quakers had flocked back to the mother church. Cooper was one of them. He had acquired some thirty thousand acres of wild land in Otsego County, which he now purposed to develop. A person of abounding energy, by the spring of 1786 he had located a number of families on his patent, and early in the following year he arrived himself to take up residence. By early spring of 1788 he had built himself a house, which stood near the lake at the present entrance of the Cooper grounds. In the autumn of 1790, he was joined by his protesting wife, who had no taste for pioneering, and his growing family.

Now Cooper was more than a mere post-revolutionary land speculator. He was a genuine colonizer, who visioned a settled and stable community, in the midst of which he planned to dwell. Largely as a result of his efforts, in 1791 Otsego County was erected out of Montgomery County, and Cooperstown was designated as the county seat. Those necessary impedimenta of civilization—a court house, a jail, and a tavern, were built, and Cooperstown was a reality.

The second movement that contributed to the building up of Christ Church parish was that astonishing revival of the Episcopal Church in up-state New York that followed the American Revolution—a growth that the present writer has chronicled in *The History of the Diocese of Albany*. A leader in this revival was the Rev. Thomas Ellison. Shortly after the Revolution Ellison, a young English priest, came to this country, and became rector of St. Peter's Church, Albany. Not content with reopening that church, he used it as a missionary spring-board. When Ellison made the acquaintance of Judge Cooper, the two movements we are describing came together. As a result of that acquaintance, Cooper sent to Ellison's school in Albany his son, James Fenimore Cooper, later to become the most famous son of Cooperstown. In 1797 Ellison journeyed to Cooperstown, and held there in the new courthouse the first service of the Episcopal church in the new community.

But soon a greater missionary than Ellison was to enter the Cooperstown picture—Father Nash. Daniel Nash was born in Great Barrington, Massachusetts, in 1763. He was graduated from Yale in 1785. Somewhere around the year 1790, he joined the great army of converts who turned from Congregationalism to the Episcopal Church. Before long, his thoughts turned to holy orders. He was strongly influenced in this direction by the Rev. Daniel Burhans, with whom he accordingly read for orders—the normal way in which Episcopal priests were trained in those days. On February 8, 1797, he was ordained deacon by the Rt. Rev. Samuel Provoost, first Bishop of New York. Nash's mentor, Burhans, had already traveled through Otsego County, and pointed out this region to his young protegee as a suitable field for missionary work. Bishop Provoost, a typical Eighteenth Century churchman, could not comprehend how this promising young man could plan thus to throw himself away in that wild country, and said so plainly. Nash was undeterred by the bishop's dash of cold water, but he conceived a profound dislike for Provoost, and refused to be ordained priest as long as Provoost was bishop.

Nash arrived in this area immediately after his ordination.

He lived first at Exeter, but his best field was at nearby Morris, where a group of Connecticut churchmen had settled, and where he found enthusiastic support in the Morris family, lords of the manor and devoted church people. His first visit to Cooperstown was in September, 1800, when he came to conduct the funeral of the eldest daughter of Judge Cooper. This event brought together the two persons most instrumental in the founding of Christ Church. Now Cooper had two purposes in establishing the church in his new village. He viewed the church as a stabilizing and civilizing force in the pioneer community. But all the evidence seems to indicate that beyond that, he was a convinced Episcopalian, who desired for himself and his family the ministrations of the church of his choice. Accordingly, about the beginning of 1806, plans were set on foot for the initiating of permanent work in the village. In that year, Judge Cooper set aside for the use of the incipient parish the ground now occupied by the church and its surrounding churchyard. In 1807, work was begun on the building. In that day and in that country, timber was the usual material for building. It is, I think, an evidence of Cooper's liking for stability and permanence, that Christ Church was built of brick, probably from a local brickyard. As I have elsewhere pointed out, one reason why the Episcopal Church grew so rapidly in up-state New York was the fact that Trinity Church, New York, had a substantial income, which it consistently used for missionary purposes. To erect its building, the new venture received from Trinity the substantial sum of fifteen hundred dollars. When, a few years ago, the floor of the church was relaid, underneath it were discovered the stumps of the trees which originally covered this site. The church being nearly completed, on July 8, 1810, the second Bishop of New York, the Rt. Rev. Benjamin Moore, visited Cooperstown for the double purpose of consecrating the church and administering for the first time in the village the sacrament of Confirmation. In his report to convention the Bishop said, "Thus this piece of ground was set apart for its solemn purpose while shaded by the woods, and before it had been appropriated to common uses. The soil was first broken by the spade of the grave-

digger and death is the only reaper who has gathered his harvest here." Unfortunately, the man most responsible for this event did not witness it, since Judge Cooper died in 1809.

The first entry in the Minute Book of Christ Church reads as follows:

"At a meeting of a number of Episcopalians in and around Cooperstown, held by lawful notice, for the purpose of Organizing a Religious Society. The Meeting was opened by the Reverend Daniel Nash, Rector of the County of Otsego, at the Brick Church; on Tuesday, the 1st January 1811. at 2 o'clock, in pursuance of Notice given in public two Sundays. Said meeting was adjourned to meet immediately at the House of Isaac Cooper¹ on Second Street, there being no fire in the Church, and the weather being very Cold.

The Rector in the Chair

Isaac Cooper Clerk

Proceeded to chose a Vestry

Resolved that Daniel Johnson &
Orlo Allen be Wardens

Resolved that Isaac Cooper
Elijah H. Metcalf
Richard Davidson
Calvin Comstock
Ira Starr
Asael Jarvis
John F. Ernst
William T. Latin be Vestrymen

Resolved that William Jarvis Edson & Bartlett Rogers have the direction of the singing.

Resolved that Tuesday of Easter Week be the day for electing Officers, annually hereafter for this church.

Resolved that this Church be known by the name or title of Christ Church, hereafter.

Resolved that Isaac Cooper be Clerk to this society and keep the Records and papers thereof.

Attest

Daniel Nash

Rector

Isaac Cooper

clerk

January 5, 1811."

¹ Isaac Cooper was the second surviving son of Judge Cooper.

Two things about this document should be noted. One is the appearance of the name Ernst. John F. was the son of the Rev. John Frederick Ernst, Lutheran minister at Hartwick Seminary. From this point on for over a century, the name Ernst appears frequently in the records of Christ Church. It must also be observed that the interest in church music, which has consistently been a characteristic of this parish, stems from the very beginning of the parish.

It was inevitable that Father Nash, who had been ordained priest by Bishop Moore in 1801, should be the first rector. It is important that we should form some sort of mental picture of this remarkable man. Over six feet in height, smooth shaven, robust, he was a born pioneer. His churchmanship was that of the Seabury-Hobart school. Convinced that the Episcopal Church was the true church, he saw her as the future dominating force in American Christianity. It must be borne in mind that at this time denominational feeling was much bitterer than it now is, and that the Episcopal Church was still to some extent under the cloud of Toryism. Nash was violently opposed by the Protestants among whom he was seeking to spread the church; and was therefore very conscious that he was of a very different school of Christianity. In 1799 he was visited by Philander Chase, later Presiding Bishop of the church, but then doing missionary work in central New York. In his *Reminiscences*, Chase, himself a convert, gives a charming little sketch of the primitive way in which Nash was compelled to live, and makes this observation:

“It was a meeting of two persons deeply convinced of the primitive and apostolic foundation of the Church to which, on account of its purity of doctrine and the divine right of its ministry, they had fled from a chaos of confusion of other sects.”

Now Nash was as much a born pioneer as Daniel Boone. He was interested, not in running a well established church, but in spreading the gospel. And so, no sooner was a place under his care well organized and flourishing than he began to look farther afield. His first job had been the establishment

of the parish at Morris. But once this had become a going concern he was ready to leave it to a successor. Unadilla was his next venture, to be left in turn for the new foundation at Cooperstown. These places served only as centers, from which he operated in all directions. Besides the places already mentioned, Nash held services in fifteen other communities in Otsego County, began work in Delaware and Montgomery Counties, and even found occasion to visit for missionary purposes far away Ogdensburg on the St. Lawrence. A contemporary well said of him, "Apostolic is the word for his sincerity, his heroic devotion, his complete self-abnegation. . . . He did more to extend the Episcopal Church than any other clergyman ever did in the United States."

It has been repeated ad nauseam that Parson Grant in *The Pioneers* is drawn from Father Nash. Now *The Pioneers* does contain a very accurate sketch of Cooperstown in the early days, and some of the characters are clearly drawn from life. Judge Temple is Judge Cooper. And the picture of the Episcopal service held in the crude academy building does give us an excellent notion of how the Episcopal Church had to function in these pioneer communities. But Parson Grant has just this much in common with Father Nash—the fact that both were parsons and both were Episcopalians. Otherwise, there is no resemblance whatsoever. In fact, I suspect—and this is a guess pure and simple—that the real model from which Parson Grant was drawn was Frederick Tiffany—of whom we shall hear more later.

On October 6, 1812, the newly organized parish was received into union with the convention of the Diocese of New York, and Isaac Cooper duly took his seat as lay delegate from the parish.

The vestry minutes at this early date are disappointingly meagre, and one often has to read between the lines to reconstruct the story. It is evident, however, that Christ Church was soon facing the same difficulty that faced nearly every parish of the Episcopal Church in the United States in that era—the perennial problem of church support. The Episcopal Church had brought with it from England the ingrained idea that parishes were maintained by endowments or tithes. That

the people who regularly attended its services should also regularly contribute for the support of those services was an unheard-of idea; and in this country, except for the unique instance of Trinity Parish, New York, there were no endowments available. And so, the annals of every parish of this era that I have examined record continuing financial crises.

Although the church had been consecrated, it was incomplete. In 1814, we find the vestry proposing to circulate a paper to raise funds for its completion. Later in the same year, another paper is being sent out to provide for painting the steeple. At the same time the vestry took the inevitable step, in this area and at this period, of petitioning Trinity Parish, New York, for a second grant. But no help from that source was forthcoming. In 1816 the vestry planned to give the builders of the church, who plainly were becoming restless, a note to settle up the account. At the same meeting, it was resolved to rent the pews in the church—a forward step, since pew rents were the best source of a regular income that the American church had discovered. A further resolution at the same meeting evidences the fact that the salary of the rector was seven months in arrears—said salary when paid being only two hundred and fifty dollars a year. A quotation from the minutes of the vestry meeting of August 17, 1817, will illustrate the difficulties facing the infant parish, and the spirit in which they were met.

“After much friendly conversation, and many observations respecting the general welfare of the Church and the Pecuniary situation of the Reverend and worthy Rector. It was understood that all previous services were settled for and done away. But still as the Vestry held a high sense of past services, they were willing as far as in them lie, to reward accordingly—as may be perceived by the following:

There being a sufficient number present to form a Vestry, it was called.

Resolved that the Vestry of Christ Church pay to the Reverend Daniel Nash for his services in said Church, every other Sunday from the 1st August 1817 to the 31st July 1818—two hundred and fifty dollars.

A request being made to Mr. Nash if this sum would

answer his expectations. He replied that he would willingly accept the same."

Then the vestry made a generous gesture, resolving that if the new system of pew rents produced any income besides that necessary for current expenses, that income should go to Father Nash. This brief minute tells the whole story of a parish struggling to make a start, living in an age of barter economy, when cash was at a premium, and of a devoted priest who was willing to share the very real hardships of his congregation.

It must also be remembered that while Nash was thus nourishing his little parish throughout the diseases of infancy, he was also ministering in every neighboring community he could reach—Fly Creek, Cherry Valley, Westford, Richfield. "Rector of Otsego County" was an excellent title for him.

Nash, as we can clearly see, was an inveterate pioneer, and one characteristic of the born pioneer is his desire for new horizons. Daniel Boone could never bear to live very long in one community. Nor could Daniel Nash. Thus we have seen him leaving Morris for Unadilla, and Unadilla for Cooperstown. As early as March 31, 1812, we find evidence that he was beginning to feel Cooperstown could get along without him. At the vestry meeting held on that date, a committee was formed to secure the services of an assistant clergyman, and at the next meeting it was resolved to circulate subscription papers to secure funds to support such an assistant for five years. This was premature, and never worked out. Six years later, in the vestry minutes of June 8, 1818, we find the following resolution:

"Resolved, That in consequence of a communication from the Rev. Daniel Nash, manifesting his intention to resign the Rectorship of Christ Church in Cooperstown, on the first of August next, Farrand Stranahan, George Morell, John H. Prentiss, Daniel Johnson and Bartlet Rogers be a committee to adopt such measures for procuring a Clergyman to supply the place of the Rector, as they shall deem proper."

By November of the same year, the vestry had arrived at a solution. They petitioned Bishop Hobart, now diocesan, to license Mr. Frederick Tiffany as lay reader, he to be paid

two hundred and fifty dollars a year for his services. Thus began a connection that was to last several decades. On April 21, 1820, Mr. Tiffany was ordered deacon, and became in effect, though not in name, the rector of the parish. Nash, who apparently had never lived in Cooperstown, continued to be titular rector until his death, and celebrated the Holy Communion in Christ Church at intervals as long as he lived.

Frederick Tiffany is something of an enigma. We know a great deal about Father Nash; Tiffany is little more than a name. We do not know where he came from, how he was educated, why he became a lay reader. It must be assumed that he "read for orders" with Nash, since no other method of preparation for Holy Orders was then available. He must have been exceedingly humble and self-effacing. At any rate, he proved an excellent shepherd to his flock. On Sunday, August 20, 1820, Bishop Hobart visited Cooperstown and confirmed forty-seven people. In the same year Mr. Tiffany reported to convention the following statistics:

Baptisms, 15; marriages, 3; funerals, 5; communicants, 60.

The number of communicants appears surprisingly small, but any one who has worked over parish figures for this period in the life of the American Church becomes aware of the fact that in the early years of the Nineteenth Century great numbers of people attended the Episcopal Church regularly all their lives without ever becoming communicants. This fact is in itself a comment on the sacramental life of the Church before the Oxford Movement changed all that. A communicant list of sixty in all probability means that Mr. Tiffany was ministering to about three hundred souls.

With the advent of Mr. Tiffany the parish enters on what might be called its second stage. The pioneer work was done. The parish was incorporated; the building was erected; the vestry had begun by means of pew rents to solve the problem of finances. Although Tiffany lacked the colorful qualities of Nash, he was also missionary minded, and we have record of his officiating in Westford, Fly Creek, Hartwick, Springfield, and Middlefield.

In 1821 a problem which had vexed the vestry for a number of years was finally solved. The brothers Cyrus and Cyre-

nus Clark were the local builders of repute. They had completed Christ Church, but they had never been paid in full—or so they claimed. After several years of dispute, the vestry now proposed to circulate the inevitable subscription paper, hoping to raise thereby three hundred dollars. The Clarks agreed to accept the proceeds, whatever they might be, in full settlement of their claim.

By 1825 the parish had attained such a measure of prosperity that the vestry resolved that Mr. Tiffany, who had been hired from year to year, and who was still in deacon's orders, should stop the work he had been carrying on at Cherry Valley, and give his full time to Cooperstown, being paid for his services five hundred dollars a year—a very adequate salary for a country parish to pay in those days.

APPENDIX 1 THE CHURCH AT FLY CREEK

It is interesting to know that Christ Church had an ancestor. The following is taken from the record of incorporations in the county clerk's office.

"To whom it may concern, these may certify that at a meeting at the dwelling house of Israel Loomis in Otsego on the 17th day of April in the year of our Lord one thousand seven hundred and ninety-seven present a number of inhabitants of the town of Otsego for the purpose of forming a society according to law, made and passed on the 17th day of March, 1795, for the relief of the Protestant Episcopal Church. Daniel Nash, rector. Resolved that the name style or title of said society shall be Charity, and Easter Monday be the day for future elections for said society. Joseph Tunnicliff, George Johnson, wardens; Israel Loomis, John Russell, Ashel Jarvis, Thimar Newton, Daniel Johnson, Richard Davidson, George Johnson, vestrymen.

Apparently a small building was erected at Fly Creek, known as the "Chapel," which was used until 1820.

APPENDIX 2 EXTRACT FROM A LETTER OF FATHER NASH TO BISHOP HOBART, DATED JAN. 24, 1812.

"From the evening I received and gave her hand to Mr. Cooper, I entertained the idea that she would be the instrument in the hand of Providence of establishing the Church in the County Town, a place most carefully guarded by the Presbyterians. I preached one fourth of the Sundays within three miles of the place. The small number of communicants who were there

together with those who have joined the Church in Cooperstown and its vicinity now amounted to about fifty. Thus we have flourished, among these are some very honorable women. I have by accident found out that the Cooper family design to do more for the Church, but they wish to adorn and beautify the building. I judge the best way to induce them to be liberal is to meet this request. We ought to be wise as serpents and harmless as doves.

Little do you know, or will you ever know, of the difficulties I have met with and still have to encounter in the building up the Church from among the Dissenters."

The Mrs. Cooper referred to in the first line was Mrs. Isaac Cooper, daughter of General Jacob Morris, the founder of the Episcopal Church in Morris.

CHAPTER II

THE ERA OF CONSOLIDATION

By the year 1826 Christ Church may be fairly considered to have emerged from the pioneer stage. The community was no longer the half-starved frontier settlement that Judge Cooper had established. It was a settled and fairly prosperous village, the county seat of a good agricultural section, nestled comfortably in its beautiful location at the foot of the lake, and beginning to attract a different class of inhabitant.

At the parish meeting of March 28, 1826, a new name of considerable importance appears for the first time in the church records. Samuel Nelson was then elected to the vestry. Judge Nelson had moved to Cooperstown in 1824, and in spite of his comparative youth had already made his mark in the legal profession. At first a circuit judge, his rise in the courts was rapid. In 1831 he was promoted to the Supreme Court of the State of New York; in 1837 he became its chief justice. In 1845 he became a justice of the Supreme Court of the United States, and he served on that court until 1872. Throughout his long and distinguished career, Justice Nelson maintained his residence in Cooperstown, and until the day of his death he was a member of the vestry. I am convinced that one reason for the unusual character of this parish, and its remarkable success, has been the fact that throughout its history it has numbered among its lay leaders men like Nelson, citizens of a larger world than Cooperstown, who gave to the counsels of the parish a wider view and a more statesmanlike approach than one would expect to find in such an environment.

Up until this time, there had been no rectory. On January 19, 1831, the vestry determined to buy a corner lot adjoining the church yard on which to build. But they were cautious in their approach. The building committee was authorized to contract for such a building, provided they did not "exceed the sum of six hundred dollars exclusive of digging the cellar, laying the foundation, and purchasing the lot." By December of the same year the building was completed, at a

total cost for house and lot of just over eleven hundred dollars.

On April 21, 1835, James Fenimore Cooper was elected a vestryman.

We must now go back a bit. On September 25, 1828, Bishop Hobart visited Christ Church, and ordained Mr. Tiffany, who all this while had been in deacon's orders, to the priesthood. It is difficult for us to conceive how a parish could have existed, grown and flourished for so long under the ministrations of a deacon, with perhaps three celebrations of the Holy Communion in a year, usually celebrated by Father Nash, who still held the title of rector. But so it was. On June 4, 1836, Father Nash died, having done one of the greatest pieces of missionary work in the history of the American Episcopal Church.

On May 12, 1839, Frederick Tiffany was finally called as rector. At the diocesan convention of that year, Bishop Onderdonk had this to say about Cooperstown:

"Tuesday in Whitsun-week, May 21, instituted the Rev. Frederick Tiffany into the office of rector of Christ Church, Cooperstown. It is now more than nineteen years since Mr. Tiffany, then in deacon's orders, entered on the pastoral charge of this parish. It is one of the first that was founded under the very laborious, extensive, and useful missionary ministrations of the late venerable Daniel Nash. Agreeably to Mr. Tiffany's desire, the connection of that good man with the parish, as its rector, did not cease until his death, in 1836; he, Mr. Tiffany, being only assistant rector, and taking the almost entire pastoral charge. Since that event, the precariousness of the acting pastor's health has stood in the way of his permanent settlement as rector. His serious privation of health, reported by me last year, being, by God's blessing, in a good degree removed, and himself and his affectionate flock being encouraged to anticipate his permanent physical ability to discharge his pastoral functions, the above-mentioned institution took place. It was a delightful evidence of the tendency of a long-continued faithful pastoral labor *in one flock* to strengthen a clergyman's hold on the affections and con-

fidence of his people, and thus contribute to his substantial and permanent usefulness.

I was happy to find measures on foot, in this parish, mainly through female enterprise, for the enlargement and improvement of its church."

In his last paragraph, Bishop Onderdonk refers to two significant steps. The "female enterprise" was the formation of the Mite Society, which for years operated successfully in raising additional funds for the parish. Largely as a result of the operation of this group, in 1840 extensive changes were made in the fabric of the parish church. The original church, like most churches of its era, was a simple rectangle, without chancel. And indeed, in a church where the normal Sunday morning service consisted of "Morning Prayer-and-Sermon," a chancel was hardly necessary. On the rare occasions when there was a celebration of the Holy Communion, a little table could be brought in. But now, since the church was changing, the building had to change. Accordingly, the rear wall of the church was removed, and a stone chancel was added. Part of this new construction appears to have been taken up by a robing room, which was separated from the body of the church by an oak screen. In front of this was the prayer desk, with a pulpit above it, entered from stairs in its rear. The white-painted columns which had supported the roof were replaced by brackets. The old round topped windows were made "Gothic" by pointed arches at the top—to this day one can see, where the paint has worn thin, the original round arches. And all the furniture was replaced by oak. The total cost of these revolutionary improvements was about three thousand dollars.

These changes were partly due to mere fashion—for there is a fashion in church buildings just as there is in women's clothes—partly to the growing liturgical feeling of the church as a whole. But in Cooperstown the leading impulse was given by James Fenimore Cooper. Like Walter Scott, Cooper was a romanticist, and he had just returned from England entranced by the spell of Gothic. So he determined, as far as possible, to Gothicize Christ Church. To him are due the buttresses which still stand—non-functional decorations.

When it was finished, Cooper took a real pride in his achievement, for he thus wrote to Harmanus Bleecker of Albany:

"I have just been revolutionizing Christ Church, Coopers-town, not turning out a vestry, but converting its pine interior into oak—bona fide oak, and erecting a screen that I trust, though it may have no influence on the soul, will carry my name down to posterity. It is really a pretty thing—pure Gothic, and is the wonder of the country round."

Part of the screen, after enduring some vicissitudes, still stands at the Gospel side of the chancel arch, but something more solid than this has carried Cooper's name down to posterity.

The renovation of the church building marks the high point of Mr. Tiffany's administration. Shortly after this had been accomplished, it is apparent that things began to go wrong. In 1841 and 1842 there were no confirmations, and the annual reports of the parish to the diocesan convention became exceedingly brief and bare. At the annual parish elections for four successive years it is noted in the minutes that the rector was not present. All this may have been due to the continued ill-health of Mr. Tiffany, who had repeatedly been forced to call in clerical assistance to take the services. Whatever the cause, the vestry meeting of April 14, 1845 marked a distinct crisis. At this meeting the vestry addressed a letter to the rector, stating that since the income the parish was receiving was not equal to its expenditures, the vestry found itself under the necessity of reducing the rector's salary to five hundred dollars a year.

It is evident that Mr. Tiffany was ordinarily a mild and self-effacing person—witness his long stay in deacon's orders, and his refusal to accept the title of rector as long as Father Nash lived. But now he showed a burst of unexpected spirit. On May 12 he sent the vestry a long and strongly worded letter, in which he protested against the action of the vestry as illegal—as it was—, insisted that his protest be spread upon the minutes—and resigned his office. He had been in effective charge of the parish for twenty-seven years.

The vestry replied in a carefully worded communication, which concluded as follows:

"We are not unmindful of the great length of time you have been connected as our pastor and friend with this vestry and congregation, nor of the numerous acts of Christian friendship and personal kindness that many of us and our families have experienced in the course of your ecclesiastical labors. We shall ever recur to them with sensibility and gratitude and to whatever place you may hereafter be called in the order of Providence, in the course of your Christian labors you have our fervent prayer that the choicest blessings of heaven may ever attend yourself and your family
 with our most affectionate regards, we remain,
 dear sir, your friends."

This letter seems to me the utterance of no Pecksniffian hypocrisy, but that of a body regretfully compelled to take a painful action for the good of the parish. So Mr. Tiffany passes from the Cooperstown scene—a somewhat shadowy figure, who had nevertheless done much for the building up of the Kingdom of God in Cooperstown. He lived until 1863, doing mission work at Claverack and Kinderhook.

On March 13, 1846, the vestry appointed the Rev. Alfred B. Beach, deacon, to be in charge of the congregation for one year at a salary of five hundred dollars. On September 20 of the same year, the Diocese of New York being vacant because of the suspension of Bishop Onderdonk, the Rt. Rev. William H. De Lancey, Bishop of Western New York, visited Christ Church, confirming six persons, and ordaining Mr. Beach and the Rev. Edwin Harwood priests. Although Mr. Beach on occasion signed the records of Christ Church as rector, he never actually was called to the office, being engaged only from year to year. This arrangement terminated in 1848, when he was called to another parish.

"At a meeting of the Wardens and Vestry of Christ Church, Cooperstown, convened in pursuance of a legal notice to that effect, on the 10th day of November, A.D. 1848, it was, on motion duly made and seconded, unanimously Resolved, that the Rev. Stephen H. Battin be called to officiate as Rector of said Church."

With this brief notice, a new and vigorous personality enters upon the scene. Mr. Battin was a young man, who had

graduated from the General Theological Seminary in 1842, and he brought to the parish a kind of leadership it had not before experienced. He had been at the General Seminary during those stirring years when the Oxford Movement was making its powerful impact on that institution. It seems clear to me that Mr. Battin was a Tractarian, representing a decided advance in Churchmanship from that of the Seabury School of Father Nash. The stage for advance had been set by the alterations already made in the fabric of the church. It was Battin's function to use that stage for new conceptions of the worship of the church. Under Nash and Tiffany, it had been customary to administer the Sacrament of the Lord's Supper once a quarter. Under Battin, it was celebrated once a month and on all major feasts. I do not think it fanciful to attribute to the influence of Mr. Battin a significant event that occurred in 1851. Although Fenimore Cooper had all his life been an active churchman, even something of a bigoted one, he had never been confirmed. But now, on July 27, 1851, he was duly confirmed by his brother-in-law, Bishop De Lancey. In *The Story of Cooperstown* we are told that, since the novelist was quite infirm the Bishop, after confirming the other candidates at the rail, came down to the Cooper pew, and there laid apostolic hands on Cooperstown's most famous son. Two months later, on September 14, Cooper died and was laid to rest in the beautiful churchyard, in the shadow of the church he had loved. Every year his grave is visited by numbers of pilgrims.

With the coming of Mr. Battin, a much more business-like air begins to be apparent in the affairs of Christ Church parish. In 1849 he made his first annual report to the convention of the diocese—there had been none at all for a decade. This report gives us the following significant figures:

Families, 50
Baptisms, 18
Confirmations, 13
Communicants, 82
Sunday school scholars, 65
Total adult individuals, 157.

In addition, the rector was extending his ministrations to

nearby Westford, where a small parish had been formed, and where he held services every other Sunday.

In 1853 the rector published a little pamphlet called *Historic Records of Christ Church*. This is an invaluable source of information about the life of the parish during his rectorship. From this, which supplements the very meagre minutes of the vestry, we can piece together a picture of steady and healthy growth.

In 1851 the vestry was able to add a hundred dollars to the rector's stipend of five hundred dollars. This increase was voted annually throughout his rectorship. In 1851 a new organ was erected at a cost of about \$550. In the same year the rector gives careful directions for the proper reception of the Holy Communion, drawn in large part from that little classic of English and American High Churchmanship, Bishop Hobart's *Companion to the Altar*. By 1853 the number of communicants had increased to 102, and there were 20 in Westford. In that year, 127 services were held in Coopers-town, 8 in Westford. In addition, the rector was teaching a group of day pupils four hours each day, and a Bible class every Sunday afternoon. In the same year, three improvements were made in the church fabric. A large pointed window was inserted in the tower, a new bell was hung, and a new spire surmounted by a cross was erected. This last feature, now a commonplace, meant something in 1853.

As far as one can determine at this distant time, matters were going very well when the harmony of the parish was suddenly disrupted. In April, 1858, the rector addressed to the vestry a long letter, which is spread at length on the minutes. Since the clerk of this period wrote a particularly bad hand, the letter is in spots undecipherable, but one can make out that a dispute had arisen between rector and vestry over the disposition of some minor fund. It would seem, indeed, that charges of financial irregularity had been bandied about. After explaining himself over two pages, the rector accordingly resigned. He left a parish which his vigorous work and strong teaching had revitalized.

According to an undated vestry minute, the Rev. Stephen H. Synnott of New York was called to succeed him. And then

follows a great gap. Between this meeting, which must have been held in the first half of 1858, and April 22, 1867, there are no minutes whatever. For the events of Mr. Synnott's rectorship we are therefore dependent on a pamphlet, *Historic Records of Christ Church*, compiled by Mr. G. Pomeroy Keese in 1899, and based for its earlier years on the previous pamphlet of Mr. Battin. From this, supplemented by various references in the Journals of the Convention of the Diocese of New York, we can eke out a picture of steady growth. Thus, in 1858, twenty-four persons were confirmed—the largest number since the early days of Mr. Tiffany. (Actually, since Mr. Battin did not resign until August 1st, and the confirmation was held in July, this must be counted as the last of the achievements of his administration.) The figures for 1859 are worth quoting. In this year there were 324 baptized persons in the parish, and 134 communicants. Twenty-eight had been baptized during the year, and sixteen confirmed. The income for the year was \$1150. In this year, the plain glass windows in the church were replaced by windows of stained glass, most of which remain to this day. In the following year, 1860, there was erected what was called a "Sunday School and Lecture Room"—the present St. Agnes Chapel—at a cost of \$875. This was designed by Mr. G. Pomeroy Keese, whose name from this time on will recur frequently in our annals.

APPENDIX

(From the Third Annual Report of Mr. Battin, Nov. 24, 1851.)

The following Summary of Parochial Statistics is gathered from the Parish Register of Christ Church, Cooperstown.

Families, about	55
Baptisms (8 children, 1 adult)	9
Confirmations	7
Marriages (two of which were in Church)	10
Burials	12
Communicants added, 11; received, 12; died, 3; removed, 10; present number	89
Adult individuals, about	168
Number of children, about	75

Sunday Scholars	36
S. S. Teachers	3
Holy Communion administered (3 times privately)	16
I have preached and held Divine Service, in all	117

Our Parish Library numbers 170 volumes.

I have administered the Holy Communion in Grace Church, Cherry Valley, 5 times.

I have made about 350 parochial visits, and distributed about 1500 pages of tracts.

In the death of James Fenimore Cooper, our Junior Warden, this Parish has met with a severe, and irreparable loss; his was a life of strictest uprightness, of unwearied industry and effort, not only to please, but to instruct and elevate his fellow men; whose purity of character and profound regard for virtue, whose love for his country and for religious truth have ever been manifest both in his life and writings. . . . Often have I heard him while in vigorous health express the deepest sense of his unworthiness before God, and his entire dependence on the all sufficient grace of his Savior. He was constant and devout in leading his family to the throne of grace; he highly valued the privilege of coming to Holy Communion, and was ever ready to distribute and willing to communicate. He was one of the most liberal, zealous and efficient Laymen, who for years past had a pride in beautifying the Sanctuary of the Holy One. When the last scene came his Redeemer treated him so gently, his soul departed so peacefully, that his friends who were ministering around him had barely time to notice the moment of the spirit's flight. He died, as he lived, in the bosom of conjugal and filial affection.

CHAPTER III

TRANSFORMATION AND GROWTH

During the last years of the fifties, the village of Coopers-town began to undergo a metamorphosis. Up until this time it had been a typical up-state New York village, enjoying, after the hardships of its earlier year, a quiet prosperity of its own. The change seems to have begun in 1856, when Mr. Edward Clark of New York bought the property called "Apple Hill," which had been built in 1800 by Richard Fenimore Cooper, son of the judge. Gradually Mr. Clark added to this property bit by bit, until he and his descendants had amassed a very considerable landed estate. His example was followed by other wealthy city families, and Cooperstown began to be a summer resort of a unique kind, since the people who came here came in large part not to summer boarding houses, but to their own homes. Eventually this was to alter radically the character of the community, and since the church does not exist in a vacuum, but inevitably reflects the life of the community in which it exists, the nature of the parish likewise. Like every parish, Christ Church still has its problems—and always will until the Church Militant becomes the Church Triumphant, but the problems have changed. After 1860, the recurring financial crises of the earlier days are for the most part a thing of the past. The rectorship of Christ Church became eventually one of the more desirable country benefices in the Episcopal Church. The bare worship of pioneer days was slowly enriched. The faith is being taught that Father Nash taught, but with a new emphasis. Now these changes—social, economic, liturgical, theological, were bound to have their effect on the church building itself, since a building always reflects in some way what goes on inside.

We have already seen the bare brick rectangle which Judge Cooper had erected go through several transformations. Tractarianism and Fenimore Cooper's romanticism had given it a shallow chancel, pointed windows in place of round, stained glass instead of plain, and a spire crowned

with a cross. (Bishop Onderdonk once had to explain in a convention address that placing a cross on the spire of a church did not necessarily mean that the church was a way station on the road to Rome.) But now a more extensive set of alterations was to come. In 1863 Mr. Synnott reported to the convention of the diocese that the church had become too small, and must be enlarged. This was the beginning of a process which required three years to complete. During that period the small chancel added in 1840 was removed and replaced by a somewhat more spacious one; transepts were added; four stained glass windows were inserted; and a stone font, a memorial to Mr. Theodore Keese, was installed. Whereas the original church had been designed by the builder who erected it, these alterations had an architect, the Rev. Charles Babcock, Professor of Architecture at Cornell University. The cost of the new work was \$8,400.

On February 1, 1867, Mr. Synnott resigned. No trace of his personality, what manner of man he was, survives, but his rectorate was obviously a successful one. He was succeeded, on April 1 of the same year, by the Rev. David Hillhouse Buel.

The new rector had been a classmate of Mr. Battin at the General Theological Seminary in 1842; he was therefore at the time of his coming to Cooperstown a man in the prime of life. Hardly had he assumed the rectorship when the parish was called upon to take a part in a new and daring venture—the setting up of the Diocese of Albany. It was a venture in many ways, but one in harmony with the spirit that began increasingly to animate the parish of Cooperstown. Founded by a great missionary, the parish had never been entirely lacking in missionary spirit. We have seen its rectors holding services at Westford and Cherry Valley. In fact, Westford as a parish is distinctly the daughter of Cooperstown. But now the parish was beginning to use its growing prosperity as a missionary resource. In 1867 the income of the parish was thirty-six hundred dollars. From that, seven hundred dollars went to the episcopal fund of the diocese that was about to be erected. And substantial gifts were made to the church in the three neighboring communities of Portlandville, Unadilla, and West Burlington.

On December 2, 1868, the Primary convention of the Diocese of Albany met. Cooperstown was represented by Messrs. George W. Ernst—one of the oldest names in the parish records—and G. Pomeroy Keese, who was rapidly becoming one of its leading laymen. Both the new rector, Mr. Buel, and Mr. Keese proved to be active and influential members of this convention. Both received the signal honor of being elected delegates to the Federate Council—the predecessor of the present Provincial Synod, and deputies to the General Convention.

One notes small indications of the firm control the new rector was exercising over the parish. I have mentioned the illegibility of the minutes during Mr. Battin's regime, and their total eclipse under his successor. But from 1867, though the same clerk continued in office, the minutes are fully and carefully recorded—in the handwriting of the rector.

Bishop Doane's report of his visitation to the parish in 1870 deserves to be quoted in full.

"The whole life and work of this Parish is a model to the Diocese. The Rector's earnest devotion, supported by the indefatigable Christian interest of Miss Cooper, is enlarging and developing the Church in most gracious works and ways."

This quotation introduces a new and important character on our stage. Susan Fenimore Cooper was the daughter of the novelist. Something of a writer, she was better known for her zeal in every sort of charitable work. It must be remembered that this was before the days of the "welfare state," and nearly all that the state now does for the relief of the poor and the sick then had to be undertaken by private charities. It was Miss Cooper's fixed purpose that a fair part of the wealth that was now beginning to flow into Cooperstown should be diverted to charitable uses, and that the church to which she was devoted should take the lead in this process. Mr. Birdsall, in that volume to which I have so often referred, gives a charming little thumb-nail sketch of the lady. "A real likeness of Miss Cooper, as she appeared in her ripest years, would recall a sweet face framed in dangling curls, a manner somewhat prim, but always gentle and placid. A figure slight

and spare, with a bonnet and Paisley shawl that are all but essential to the resemblance. She would best be represented in the midst of the orphan children whom she catechizes for the benefit of some visiting dignitary."

The first fruit of Miss Cooper's energies in the cause of charity was the Thanksgiving Hospital,¹ founded in gratitude for the ending of the Civil War. This was the forerunner of the present magnificent Mary Imogene Bassett Hospital. More intimately tied to the church—and to Miss Cooper—was the Orphan House of the Holy Saviour. Incorporated in 1870, this was a diocesan institution, with the bishop of the diocese as president of the Board of Trustees. It was specifically provided in its statutes that "the religious services and instruction of the children shall be under the direction of the Rector of Christ Church, Cooperstown." To this institution Miss Cooper gave her constant attention. It was her child.

The orphanage was first located in a farm house some two miles from the village. In 1871, the trustees purchased property on Railroad Avenue. In 1872 and in 1874 they again moved, each move being dictated by the need for a larger building. Finally, as we shall later recount, they were able to build an adequate structure. The first building was dedicated, in October, 1870, by Bishop Tuttle, a native of the diocese and sometime rector of Zion Church, Morris.

On April 23, 1872, the rector tendered his resignation. Thus brought to a conclusion what had been in many ways the most brilliant rectorate of the parish up to that time. Lasting only four years, it had been long enough for Dr. Buel to make his mark, not only on the parish, but also on the life of the new diocese. His valedictory was pronounced by Bishop Doane.

"The Susquehanna Convocation has lost irrecoverably in the removal of Dr. Buel, its Archdeacon, a man who has been my wise and trusted friend and brother since my election; a counsellor of sanctified wisdom and courage; imbued with the love of Christ, which is the motive power of all true work."

¹ The original building of the Thanksgiving Hospital is now the home of Robert Murdock, 47 Elm Street.

The vacancy was short. On July 2, 1872, a call was extended to the Rev. Philip A. H. Brown, an assistant at St. Paul's Chapel, New York City. The salary was fixed at \$1200. On October 2 he was formally instituted as rector. Again the comment of the Bishop is in order.

"It was a beautiful service, in order and impressiveness, in music and flowers; full of sacred memories of the holy pastoral life that had been lived here, and of very gracious promises of the young energy and devotion just beginning. The crown of its beauty was the picture of the two Wardens, honorable as they are venerable, their grey heads truly crowns of glory; the one filling the position of Justice of the Supreme Court, and the other the type of uprightness and integrity in business; each past four score, and each richer in honors, than even in years."

During Mr. Brown's brief tenure of office—he resigned because of ill health in two year's time—I can find only two events worth mention. In 1873 a new organ was installed in the southeast corner of the church at a cost of two thousand dollars, nearly half of which was contributed by Mr. Edward Clark. In 1872 the parish received a legacy of one thousand dollars under the will of Theodore Keese, one half of the income of which was to be paid towards the salary of the rector, the remainder to be used for repairs and improvements to the church property. This appears to have been the first step toward a parish endowment.

At the end of 1873, the parish suffered greivous loss in the death, within two weeks' time, of the two wardens of whom Bishop Doane had so feelingly spoken—Judge Nelson and Mr. Scott. In August, 1873, Mr. William H. Averell, who had been a vestryman for fifty-one years, though never a communicant, died. His place was filled by the election of Mr. Edward Clark. On October 15, 1874, Mr. Brown resigned, and was succeeded by the Rev. Brady E. Backus, who held office until February, 1876.

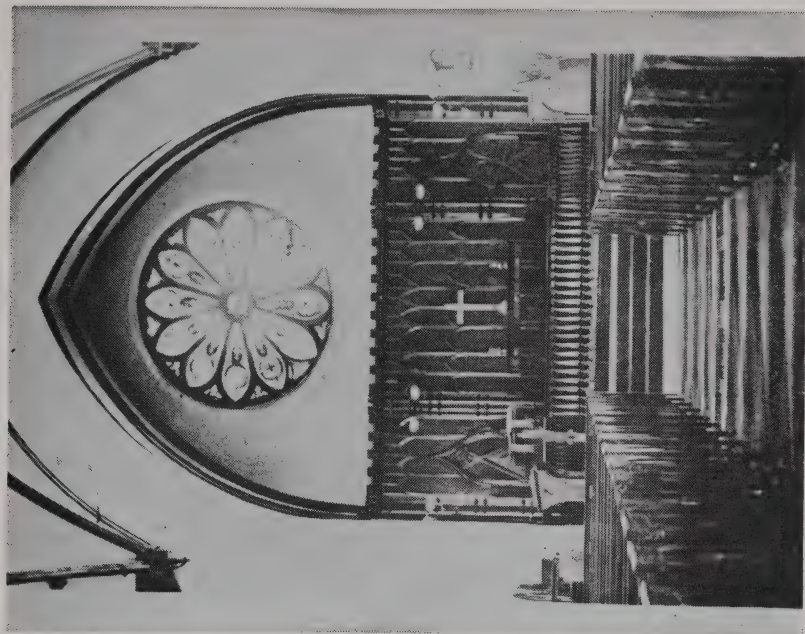
Bishop Doane, as anyone who has studied his life and episcopate well knows, was a man of vast designs, which did not always materialize. One of these was centered in Coopers-town. In September, 1875, he opened in the village a diocesan

school for boys, known as Bede Hall. This seems to have been located in the building known as Sunnyside. It was an unfortunate time for this venture; since the country was still suffering from the effects of the panic of 1873, and private schools are especially susceptible to financial depressions. After a short existence of two years, the school was compelled to close.

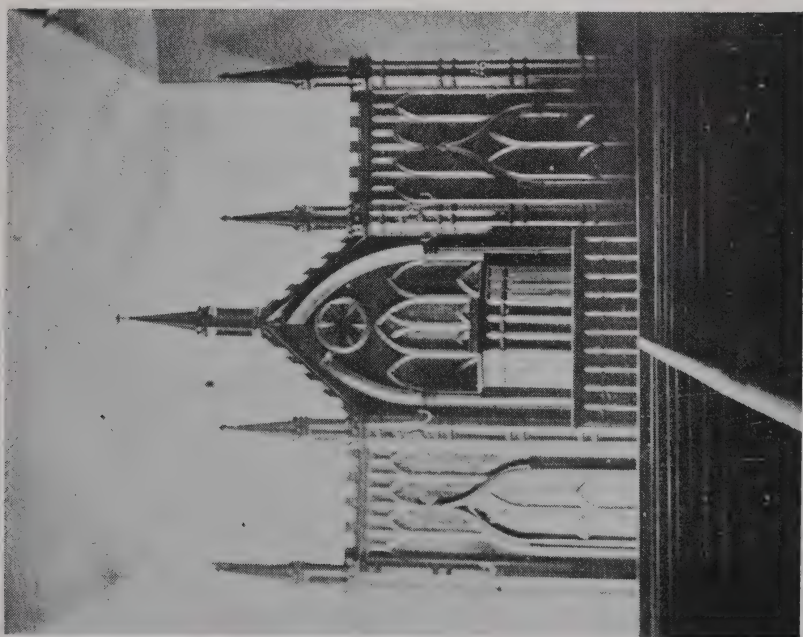
The next rector of Christ Church, after the brief terms of Mr. Brown and Mr. Backus, was an interesting personage. In June, 1876, a call was extended to the Rev. William Wilberforce Lord, D.D., of Edenton, South Carolina.¹ Dr. Lord was born in 1819 in Madison County, New York. The son of a Presbyterian minister, he had himself studied for the ministry of that church in Auburn and Princeton Seminaries. In 1845, while he was still at Princeton, he published a volume of poetry, which was hailed by one over-enthusiastic reviewer as the product of "an American Milton." Unfortunately for its author, the volume fell into the hands of Edgar Allan Poe, one of the most savagely destructive critics who ever lived. Poe emitted one of his characteristic blasts. Other critics, including Wordsworth and Edmund Clarence Stedman, took a more favorable view, but Poe's was the opinion that prevailed, and Lord ceased to publish poetry. In 1848 Lord was ordained a priest in the Episcopal Church. During the Civil War he was a chaplain in the Confederate army, and after its close he did admirable parish work. "A tall and strongly built man, he was the picture of intellectual, physical and moral vigor. . . . Lord's preaching was eloquent, richly intellectual, sound theologically, yet sometimes highly original in the views expressed." Such was the man who now became rector of Cooperstown.

At first all seemed to go well. But before long signs of trouble appeared in the parish. As often happens, the first clear indication of this that shows up in the records was financial stringency. In May and June of 1879, the vestry was clearly trying to make ends meet by cutting costs. The salaries of the sexton and the members of the choir were

¹ The salary was fixed at \$1400. The reader will note the steady increase since 1840.



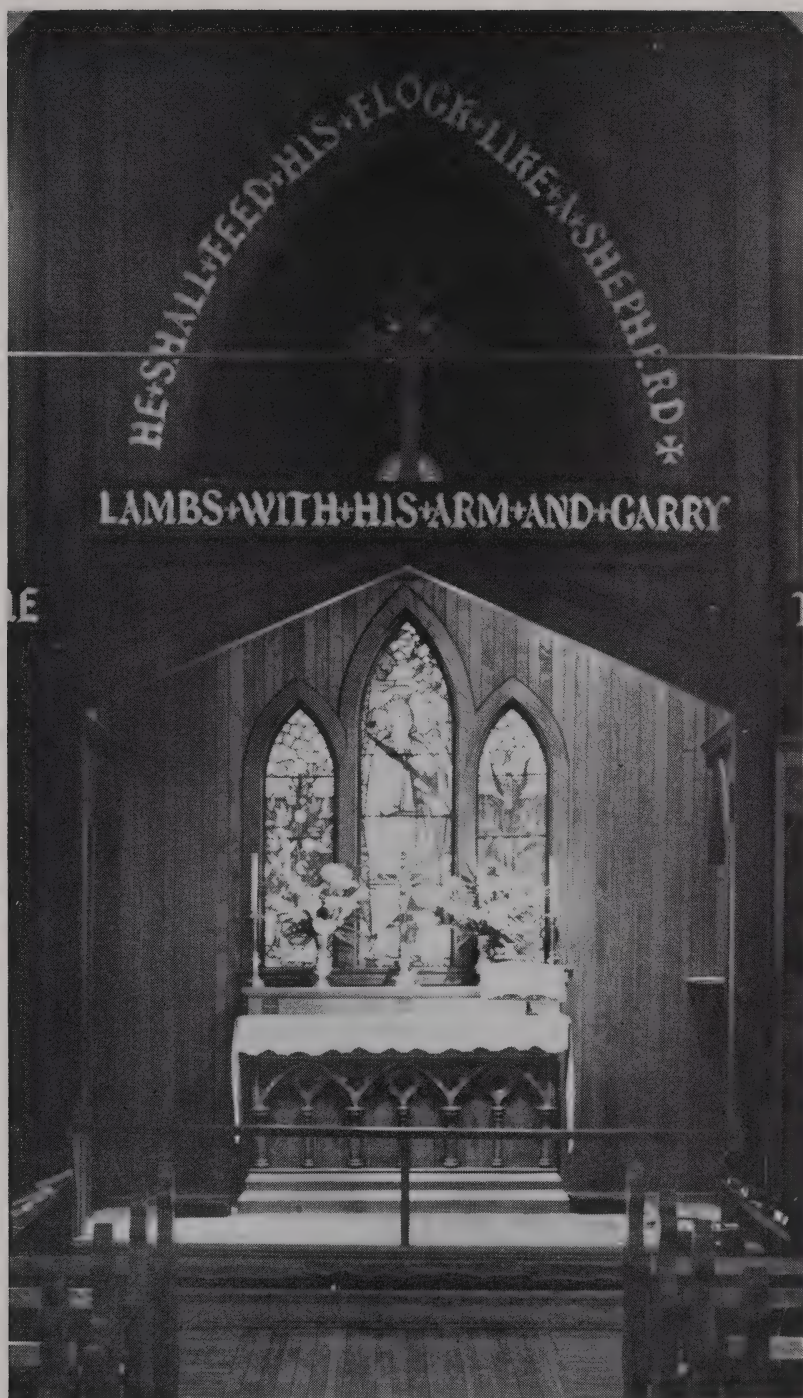
Altar, 1864



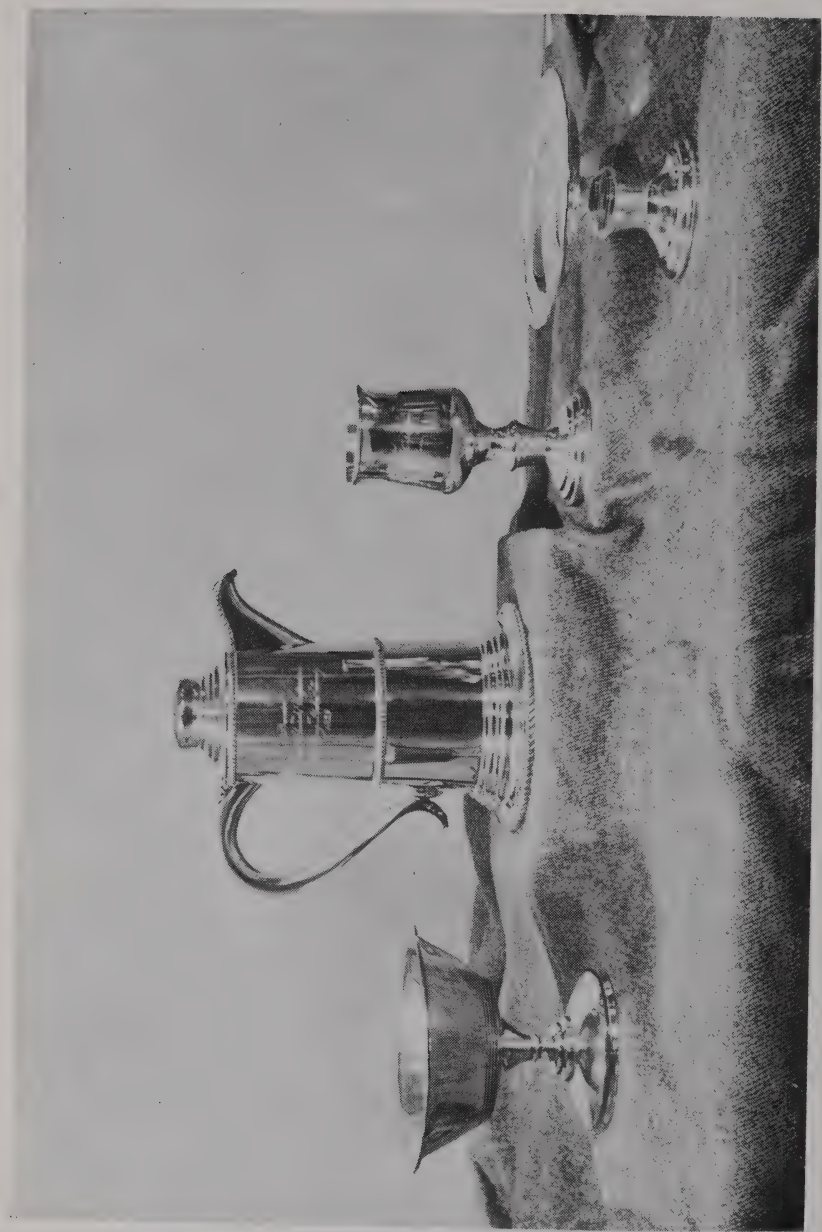
Altar, 1840



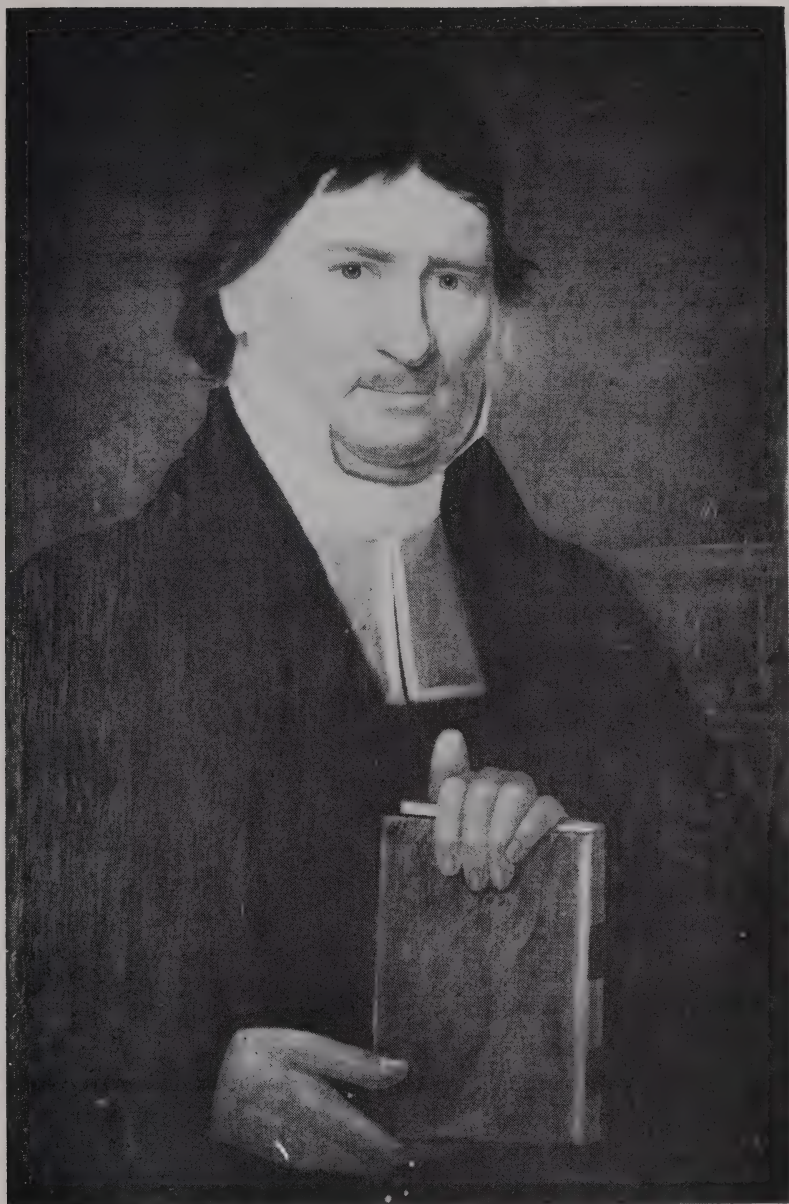
St. Agnes Chapel



St. Agnes Chapel (interior)



Communion Silver, 1839



Father Nash
1811 - 1836



D. Hillhouse Buel
1867 - 1872



Philip A. H. Brown
1872 - 1874



Brady E. Backus
1874 - 1876



William W. Lord
1876 - 1882



Charles S. Olmstead
1884 - 1896



Caspar M. Wines
1883 - 1884



Richard Shreve
1896 - 1902



Ralph Birdsall
1903 - 1918



Miles Lowell Yates
1918 - 1933



Jackson L. Cole
1933 - 1944



*Ernest V. R. Stires
1944 - 1947*



*Duncan Fraser
1947 - 1951*



Walter A. Henricks, Jr.
1952 - 1955



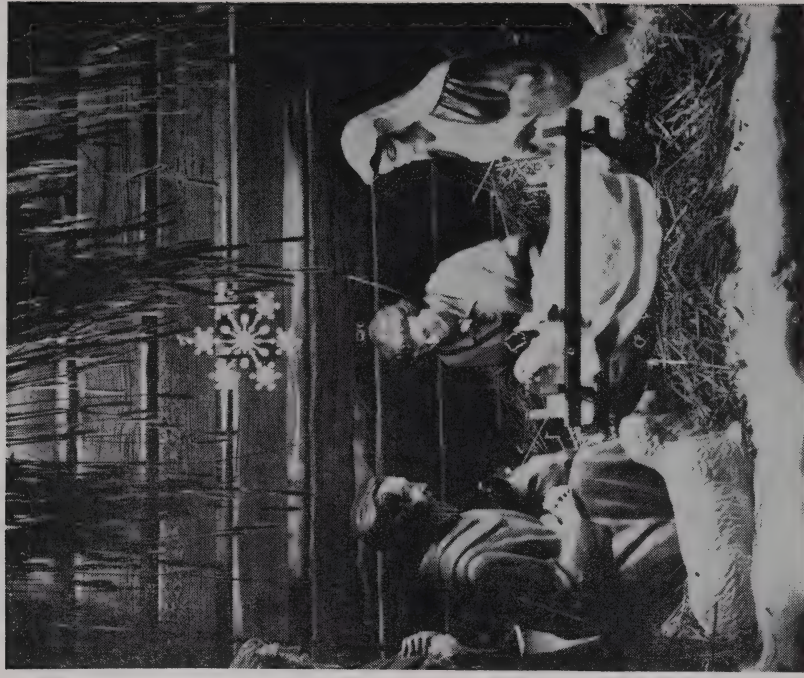
Randall T. Davidson,
Archbishop of Canterbury
(seated)—Henry Codman Potter,
Bishop of New York



*George F. French, Rector; Arthur C. Lichtenberger,
The Presiding Bishop; Frederick L. Barry,
Bishop of Albany*



Andrew de Jausserand Allez



*Christmas Crèche
(acquired, 1956)*

reduced. Since by canon law the vestry cannot reduce the agreed stipend of the rector, Dr. Lord made his contribution by offering to cut himself by two hundred dollars. The one bright spot in this somewhat dismal picture was the building, in 1880, of an additional room on the chapel, and the construction of the cloister connecting chapel and church.

The vestry elections of the period reflect the troubles of the parish. In March, 1880, Mr. Alfred C. Clark was elected warden, and declined the office. The vacancy was filled by the election of Dr. W. T. Bassett. Still more significant was the fact that at the election of 1882 the name of G. Pomeroy Keese, who for years had been an outstanding layman, both in parish and diocese, disappears for a time from the list of vestrymen. Everything seems to show a division within the parish.

At this period, the annual report of the parish to the diocese was no mere summary of statistics, as it now is, but a considerable statement of the condition of the parish. These reports are most helpful in reconstructing the life of parish from year to year. In the convention journal for 1882, the report consisted largely of blanks, with this comment: "The long sickness and frequent absence of the rector from the parish make it impossible for him to report the present number of communicants." The upshot of the matter was that on June 7, 1882, Dr. Lord tendered his resignation. It was at first laid on the table, but was finally accepted on September 9, and a resolution of commendation for Dr. Lord's work and regret at his resignation was passed.¹ The last word in the episode was pronounced by Bishop Doane, at a visitation in the fall of 1882. The purpose of the visitation was the laying of the cornerstone of the new Orphan House of the Holy Savior. Bishop Doane's words were: "It was the only bright spot officially of my visitation to this vacant and disturbed parish." It is worthy of note that Dr. Lord continued to reside in Cooperstown until his death, many years later, and

¹ Perhaps the best thing Dr. Lord ever wrote was the inscription he composed for the Indian mound overlooking the lake:

White man, greeting! We, near whose bones you
stand, were Iroquois. The wide land which now is yours was ours.
Friendly hands have given back to us enough for a tomb.

the feeling concerning him seems to have died out, since he frequently was made welcome to take part in the services of the parish.

In the same address from which the above sentence is taken, Bishop Doane gave a brief sketch of the history of the Orphan House. "Incorporated, September, 1870, on September 27, 1871, the Orphanage began its work in a small cottage on Railroad Street with one little girl. The house was blessed by Bishop Tuttle, assisted by the rector, Dr. Buel. Nov. 12, 1872 the family, now numbering 12 children, moved to a larger house on Beaver Street. Nov. 1, 1874, the family, numbering 20 children, moved to a larger house on Lake Street. December, 1873, the county Board of Supervisors began to place pauper children under their care in the Orphan House. October 5, 1882, the bishop laid the corner stone of the building, designed by Mr. R. W. Gibson, architect of the Cathedral in Albany, as a permanent home for the orphanage. In 1883 it was housing 116 children. The heart of Miss Susan Cooper must have justifiably swelled with pride at the extraordinary success of her undertaking."

In October, 1882, Mr. Edward Clark, vestryman and benefactor both of parish and village, died. By motion of the vestry, the memorial discourse delivered by Dr. Lord on Sunday, October 22, was ordered published. I cite this as evidence that whatever the storm had been which led to Dr. Lord's resignation, the clouds had rolled by and left no shadows behind, as far as he was concerned.

On February 27, 1883, the vestry unanimously called to the rectorship the Rev. Caspar Maurice Wines of New York. The salary was fixed at \$1300. Mr. Wines came into residence on April 1. On May 2 it was necessary to hold a special election of vestrymen, four of the members of that body having resigned within a month. This was followed, on March 11, 1884, by the resignation of the Rev. Mr. Wines. It is perhaps of some significance that at the next election, on April 15, 1884, Mr. Keese was again elected to the vestry. With his election, this rather baffling episode in the life of the parish seems to come to an end. At the organization meeting following this election, Mr. Lee B. Cruttenden began his long

service as clerk. The historian gratefully acknowledges his debt to Mr. Cruttenden, since with his clerkship the minutes of the vestry, which had often in the past been so unsatisfactory, become both full and legible.

It is evident that the vestry, largely new to the work, set vigorously to work to restore the disordered life of the parish. A much more businesslike attitude than had prevailed since the departure of Dr. Buel is at once apparent. On May 22 the vestry passed a resolution commending Mr. Wines, regretting the painful circumstances which had led to his resignation—what they were we do not know—and stating their disbelief in the slanderous report which had been circulated concerning him.

Obviously, the most important duty a vestry ever performs is the calling of a rector. On June 9, 1884, the vestry extended such a call to the Rev. Charles Sanford Olmstead, to take effect July 1. They had performed their duty well.

The new rector was a native of the diocese, having been born in 1853 at Olmsteadville, a tiny hamlet in the eastern Adirondacks. After graduating from the General Theological Seminary in 1876, he had been stationed as missionary at Morley, in the St. Lawrence valley. He was therefore at his coming to Cooperstown thirty-one years old, and had been in orders eight years. Still in the flush of youthful fire and energy, he was nevertheless broken to harness. Not since the departure of Dr. Buel had the vestry succeeded in calling a priest whose ability so fitted the parish. The results of his vigorous work were quickly seen. Within two years, the income of the parish had nearly doubled. By the middle of 1885, the vestry was able to spend three hundred dollars a year on the music of the parish—a very considerable sum for those days, and an extraordinary one for a country parish. This is another indication of the important place music has always taken in the life of Christ Church; it will be remembered that at its first meeting, in 1811, the vestry had appointed two choristers. In the same year a new altar was placed in the church, the gift of Mrs. Jane Carter. It was evident that the rector was concerned with something more than being the effective head of a comfortable parish. He was plainly

missionary-minded, holding services in the nearby communities of Schenevus and Portlandville, both of which were to develop into parishes. That he was supported in this by the vestry shows clearly from the missionary contributions made by them to the work of the diocese.

It seems clear that the old rectory, which stood on the site of the present one, was rapidly becoming almost uninhabitable. Early in 1888 the vestry began to consider replacing it by something more suitable to the prosperity of the parish. By April of that year, two thousand dollars had been raised for construction. It was intended that this should be an adequate building, and so an architect was engaged, Mr. James Constable. Construction was begun in 1889, and by the following year the present rectory was completed, at a total cost of seven thousand dollars. It is a fitting comment on the old rectory that it was sold for eighty dollars.

In the minutes of June 31, 1890, we find the following motion:

"Mr. Keese moved that the vestry tender to Rev. Alfred B. Beach, D.D., the use of pew no. 68 free of charge as long as he remains in Cooperstown." Mr. Beach, it will be remembered, had been ordained in Christ Church in 1846, and had served the parish several years. He now returned, after a long and distinguished career, to the scene of his earliest labors. It is worth noting that this parish seems to have the quality of endearing itself to its clergy, who love to retain some connection with it.

On September 29, 1890, the vestry voted to increase the stipend of the rector to fifteen hundred dollars—a clear evidence of the increased prosperity of the parish and of Mr. Olmstead's acceptability. Much more important than material prosperity was a change which now occurred, and which does not appear in the minutes. When Christ Church was first organized, the sacramental life of the Anglican Communion had been at a very low ebb. Celebrations of the Holy Communion were held, at the most, four times a year. We have seen that number increased, under the influence of Mr. Batten and Tractarianism, to once a month. Now, under Mr. Olmstead, the report to convention shows a celebration on

every Sunday and holy day. In this, the parish was falling in line with a church-wide development.

Again, as in the past, this trend in worship was bound to have its effect on the physical aspect of the church building. The original church had been without a chancel. We have already seen one added and enlarged. But this was now found inadequate. Therefore, on October 13, 1890, we find this recorded in the minutes:

"Resolved, that the vestry of Christ Church accept with much pleasure and gratitude the offer of Mrs. Philip Brown, Mrs. G. Hyde Clarke, Miss Carter and Mr. Carter, to build a chancel as an adjunct of Christ Church in Cooperstown as a memorial to their mother, the late Mrs. J. A. R. Carter, and their gift of land on which to erect a portion of it."

It will be noted that one of the donors was the widow of a former rector. With the act, the chancel assumed substantially its present aspect.

At the same meeting it was voted to buy the Thompson house on South Fair Street at a cost of one thousand dollars.

By 1890 Mr. Olmstead's work, both as rector of Cooperstown and a missionary-minded priest, was gaining diocesan recognition. In that year he became Archdeacon of the Susquehanna, like his predecessor, Dr. Buel—an important post, since in those days, when there was neither diocesan archdeacon nor suffragan bishop, the archdeacon had a large responsibility for the missionary work of his area. He also became chairman of the important committee on diocesan missions. One other indication of the increased life and vigor of the parish is the fact that it now began to send men into the ministry. The list begins with James T. Olmstead, brother of the rector, and in 1894 there are added the names of Horace Hooker, son of a former warden, and Ernest Melville.

On October 27, 1891, Bishop Doane blessed the new sanctuary at a notable service, since it was also a meeting of the Convocation of the Susquehanna, and was graced by the presence of the Bishop of Delaware, who preached the sermon. At this service there appeared, for the first time in Christ Church, a surpliced choir. At the same service, Mr. Harry Elmer Gilchrist was ordered deacon. It was one of

the most notable services that had ever taken place within the walls of the old church.

Early in 1896, the endowment was increased by a legacy of one thousand dollars under the will of Thomas McIntosh.

On June 1, 1896, Dr. Olmstead—he was now a D.D.—tendered his resignation. The vestry accepted it in the following resolution:

“Resolved: That in accepting with great regret the resignation of our Rector who had ministered among us for the twelve years last past, we take this occasion to place on record our appreciation of his services to the Parish over which he had presided with such eminent success and ability. In all that relates to our temporal and spiritual welfare the condition of our church today is a standing witness of the fruit of his labors. His administration of affairs has been wise, conservative and progressive. His services at the altar might well be considered a model to all who are about to enter the sacred ministry, while his marked ability as a scholar and theologian place him in the front rank among the priests of the Church. We regret his departure both from the Parish and Diocese, and wish him success and happiness in his new field of labor.”

Such resolutions are frequently to be taken with more than a grain of salt, but this merely expressed the truth. It had been one of the most successful rectorates in the history of the parish. Six years later the Church recognized Dr. Olmstead's ability and missionary leadership by electing him second Bishop of Colorado.

On July 2, 1896, the vestry issued a call to the Rev. Richard Shreve, D.D., rector of the Church of the Holy Innocents, Albany. It is an indication of what the parish had become that the rector of a city parish would accept a call to this country church. Dr. Shreve began his duties on August 1. His six year administration was an uneventful period, the prosperity which had begun under Dr. Olmstead continuing. About this time, the parish seems to have become acutely conscious that it was historic. Thus, on Nov. 27, 1896, it was proposed to erect a new pulpit—the present one—in memory of Father Nash. The pulpit was dedicated on April 25, 1897, and the rector preached a sermon on the life and work of the first rector of the parish.

We have mentioned from time to time the large part that music has played in the life of this parish. The number of references in the minutes to choirs and choir directors exceeds anything the present writer had encountered in his frequent journeys through vestry minutes. An extract from the minutes of May 10, 1897, is worth quoting in full.

“Resolved, That the contract schedule of the choir master’s duties, after the first day of July next ensuing be as follows:

1. To be present and direct the music at the following services viz: the two regular services of each Sunday; the quarterly Sunday School service; the Wednesday evening service during Lent; the Friday evening service during the winter, from All Saints until Easter; the services on the mornings of Ash Wednesday, Good Friday, Ascension Day, Thanksgiving Day, and Christmas Day, the Bishop’s visitation service, and such other services as required by the Rector.”

This was a large order, and it is no wonder that the choir master felt it necessary to open negotiations with the vestry before he agreed. It is also notable that the vestry clearly recognized the right of the rector to have overall supervision of the music of the church. Plainly this vestry knew their canon law better than many vestries. It is worth noting that the salary of the organist and choir master was six hundred dollars—an extraordinary sum for a country parish to pay at that period, and indicative of the important place of music in the life and worship of Christ Church. The minute also shows something else—how carefully the parish was observing the Christian Year.

On July 8, 1902, Dr. Shreve offered his resignation, having been offered the deanship of the Cathedral in Quebec. Thus terminated a ministry quiet, uneventful, successful.

APPENDIX THE CHARITY HOUSE

A unique venture of the parish was the Charity House. In 1873 the ladies of the parish bought a house on Fair Street, which was to be “devoted to the service of God and the good of the poor of said village.” This was occupied by families who paid little or no rent, and was continued until 1916, when the building was sold.

CHAPTER IV

A NEW CENTURY OPENS

The end of the rectorate of Dr. Shreve brings us just over the brink of the new century. Since, as we have said before, the church does not live in a vacuum, but in a living community, which it affects, and by which it is affected, it is now necessary that we should take a brief survey of what had happened to the village of Cooperstown in the century during which the church had functioned in it. Most upstate New York communities of early origin have suffered one of two fates. In some cases, the promise of the fair beginning has never been fulfilled. The good start, perhaps because of a wrong location, has been followed by decades of stagnation. In some cases, such as Fairfield and Hampton, the community has actually died out. More fortunate settlements, situated on a main traffic route, or having some industrial advantage, have gone through a boom. Such places are Schenectady, Little Falls, Gloversville. Cooperstown had followed neither precedent. It has never grown very large; its population at the beginning of the new century was about two thousand. But four factors have contributed to make it a non-typical case.

It is the county seat. Therefore, from the earliest days, it has been a center for lawyers, like Judge Nelson, and bankers, like Mr. Keese. These have constituted a solid core of middle class people, who have given it stability and self respect. Its superb location has made it a favored residential area for wealthy families, not only from New York City and the surrounding areas, but even from the mid-west. It has become increasingly history conscious. The Baseball Hall of Fame commemorates the fact that the "National Game" was here invented. The Fenimore House, home of the New York State Historical Association, contains a mass of material for early New York history. The Farmers' Museum gives one an excellent picture of earlier American life. These three institutions have made Cooperstown something of a Mecca

for people interested in Americana. The fourth factor deserves separate treatment.

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This fourth factor illustrates beautifully the changing nature of the function of the church in modern life—and its identical and continuing purpose. From the beginning of the Dark Ages, if a school was to be founded, the church founded it. If a hospital was needed, the church built it. If any charitable work was to be done, the church did it. It is sometimes stated, as a reproach to the modern church, that the church no longer does these things. The charge is untrue. The church still founds schools and erects hospitals and performs works of charity, but through the devoted laity whom she has trained. This is eminently true in the case of the institution we are about to consider. For years Dr. Wilson T. Bassett was both a warden of Christ Church, and a practising physician. And so, in a day when women physicians were a rarity, was his wife. Their daughter, Mary Imogene Bassett, became a physician likewise, and a very good one indeed. Realizing the difficulties under which the country practitioner labored—his lack of facilities for testing and research, she acquainted Mr. Edward Severin Clark with the need for a well equipped hospital in Cooperstown. He had already, in 1909, built the Otesaga Hotel, not as a commercial speculation, but as means of developing Cooperstown as a summer resort of a superior class. Through his generosity, the hospital was opened for the use of the physicians in this area. In 1917, World War I being then at its height, it was offered to the government as a convalescent hospital for army aviation officers. Opened to the public in 1922, the sudden death of Dr. Mary Imogene Bassett, who had served as chief of staff, gave it a temporary setback. In 1927 it was re-opened, and gradually developed into something very different from the average small town hospital. It became a research and teaching center, affiliated with the College of Physicians and Surgeons of Columbia University, with clinics renowned over a wide area. It is today a model institution attracting patients from all over the United States. It has brought into Cooperstown a steady flow of highly skilled professional men, some transients, some remaining who have leavened the life of community and parish.

All these factors combined to make Cooperstown a unique village, and Christ Church a unique country parish. A brief summary of its statistics in the year 1901 may not be amiss as giving a sort of bird's eye view of the parish. In this year, there were 20 baptisms, 310 communicants, a church school of 14 teachers and 132 pupils. 326 services were held. The total income for the year was \$6,341.13. Of this, only sixty dollars came from endowments. It is most significant that the amount given to missionary work was \$1450.60—a striking indication of the fact that Fr. Nash's missionary spirit still actuated his parish after a century had passed. The salary of the rector was \$1500.

All this was carried on in a church building that was still the original church begun in 1807, though altered out of all recognition. We have traced the steps whereby the bare meeting-house of 1807, with its galleries and three decker pulpit, had been transformed. The galleries were gone, only a balcony remained; a tower and transepts had been added. Most important of all, the new sanctuary changed the whole atmosphere of the structure into one expressive of the sacramental nature of the Episcopal Church, and the beauty of its ordered worship. Connected with the church by a cloister was the chapel, and stretching in front of it was the graveyard, itself a place of pilgrimage. Together with the rectory, the whole made up an imposing and beautiful piece of church property. The vestry in 1901 consisted of Wilson T. Bassett and W. H. Merchant, wardens; and Lee B. Crutten-den, G. Pomeroy Keese, Lynn J. Arnold, R. H. White, C. J. Tuttle, H. D. Sill, and Theodore Ernst, vestrymen.

In the last years of the Nineteenth Century there were in the city of Albany two young priests, both natives of the diocese. The elder, the Rev. Paul Birdsall, was at first curate at St. Peter's Church. From this position he went as rector to Grace Church, Albany, a struggling little parish surrounded by large and vigorous competitors. A pronounced Anglo-Catholic, he made his little parish *the* Anglo-Catholic parish of the diocese—a position it still holds. Throughout his prolonged ministry, Fr. Birdsall was a notable figure in the life of the diocese. Vigorous, uncompromising, a clever

debater, he was a notable figure in many diocesan conventions, and a thorn in the side of more than one bishop.

The younger brother, Ralph, was at first curate at St. Paul's Church. He shortly became rector of the daughter parish of St. Andrew. On January 1, 1902, he became rector of Christ Church. Young, personable, a convinced Catholic but with a tact and diplomacy lacking in his brother, he proved an excellent choice. We are fortunate in having an excellent pen-picture of Mr. Birdsall from the pen of James Fenimore Cooper, grandson of the novelist.

"Rarely does a man in fifteen years become so closely associated with a village and its people, as did Ralph Birdsall with this village and its inhabitants.

"He came here just at the threshold of the best years of his life, and took up the work of Christ Church Parish with enthusiasm and great ability; he grew to love the church and its surroundings; the village, its people and its history and traditions; and in return he won the devoted affection of all those who knew him.

"Human in all ways, a preacher of very exceptional ability and a sympathetic and broad-minded parish priest, he had many calls to larger and more remunerative posts; but his affection for this place and its people, coupled with a none too robust constitution, prevented his accepting any of them.

"He was an ideal historian, uniting as he did, with a love of his subject, rare literary ability, tireless industry and that greatest of all human possessions—a keen sense of humor."¹

One of his first achievements seems to have been the healing of an open wound in the parish. Not since the coming of Dr. Olmstead had a Clark been on the vestry. But now, at the election of 1904, Mr. Edward Severin Clark was elected to that body.

The early Twentieth Century was the golden era of parish houses. Christ Church had never had one. In 1903 plans began to be laid for the erection of such a building. The moving spirit behind this was Miss Florence Virginia Sill, a devoted churchwoman and a notable benefactor of the parish. She offered to give five thousand dollars toward the

¹ Quoted from the foreword of *The Story of Cooperstown*, 1954 edition.

construction of the parish house, with the interesting proviso that "the labor employed in erecting the building be given so far as possible to resident members of the parish." This building—the present parish house—was completed and dedicated on December 20, 1906.

In the summer of 1905 the rector, with his real literary flair, began something which is a God-send to the parish historian. This was before the days of the mimeograph machine, but printing costs were low, and so Mr. Birdsall was able to issue, six times a year, a little leaflet which he called *The Christ Church Chronicle*. The particular beauty of such a periodical is that it enables the student of parish history, who often has to rely wholly on such official and perfunctory sources as vestry minutes and reports to convention, to see the parish in action from month to month, to gain some conception of how the parish really functioned, to see what was its churchmanship, and how people thought and talked about their church. From this source we discover that the services were as follows:

Holy Communion, every Sunday, 7:30 a. m.

Main service, 10:45, Holy Communion first Sunday in the month, other Sundays Morning Prayer and Sermon.

Besides the Sunday services, on every holy day Morning Prayer was read at 9:30, followed by the Holy Communion. Every Wednesday, there was Morning Prayer and Litany; every Friday, Evening Prayer. The parish at this time was evidently of the "Albany Catholic" type; non-ceremonial, according to present-day notions, but sacrament-centered, using the Book of Common Prayer in all its resources, and constantly nourished on strong church teaching. The question box, which is so often the most interesting feature of such church papers, show us a rector who was a convinced and scholarly churchman, industrious in teaching the faith "as this church hath received the same."

In 1903 Christ Church gained an interesting new parishioner. In that year the Rt. Rev. Henry Codman Potter, seventh Bishop of New York, married the widow of Alfred Corning Clark. Until his death in 1908 Bishop Potter, who

was one of the outstanding statesman-bishops of the Episcopal Church, made Cooperstown his legal residence, spent long summers there, and entered fully into the life of the community and the parish. In the early autumn of 1904, the parish had an even more distinguished visitor when the Rt. Hon. and Most Rev. Randall T. Davidson, Archbishop of Canterbury, was the guest of Bishop Potter at Fernleigh.

Unlike some young priests, who assume that the life of their parish really started on the day of their arrival within its confines, Mr. Birdsall was an avid student of the history of the parish and community, and the pages of *The Chronicle* are sown with interesting little historical notes. This phase of his work found its consummation in a charming volume, *The Story of Cooperstown*, in which he gathered together and told with gusto all he could find of the history and life of his beloved community. Few local histories make such good reading.

In 1903 there occurred an interesting little episode. The parish was offered the gift of a pair of altar candle sticks. But this apparently savored too much of "ritualism" for the vestry, who politely declined the offer. It was repeated in 1908—and accepted.

On September 5, 1908, the Rev. Stephen H. Synnott, rector of the parish from 1850 to 1867, died in Cooperstown, where he had come to spend his last years. On October 3 of the same year, Dr. Wilson T. Bassett, warden of the parish, also died. He was succeeded by Mr. G. Pomeroy Keese, whose name has recurred so frequently in these pages.

On January 1, 1906, a notable addition was made to the parish staff when Mr. Andrew Allez became organist and choirmaster. A native of the Channel Islands, Mr. Allez was brought up in the English tradition of boy choir training. Furthermore, he was a man to whom church music was a true vocation. He not only trained the boys and played the services, but he took them on hikes, entered into their games, and made the choir a center of religion. During his long tenure of office, he brought the choir, which for decades had been unusual among village choirs, to a new peak of perfection.

One of the problems every parish of the Episcopal Church in the United States has had to solve, in the course of its history, has been the method of self support. We have noted, in an earlier chapter, how this problem had been met in Cooperstown, and solved, for the time being, by the usual resort of pew rents. But this had the obvious defect of making the church a class affair, where the poor man had little if any place. Thus, in 1905, there were in Christ Church, with a seating capacity of four hundred, only twelve free pews. Now Mr. Birdsall was no advanced radical, but he clearly saw, in common with many churchman of his day, and particularly of his type of churchmanship, the evil of this system. In *The Chronicle* for Advent, 1906, we find him stating in forthright manner, "Frankly, we do not believe in the system of rented pews. But it is so bound up, at present, with the business of financially supporting our parish, that we cannot be rid of it in a day." This little quotation is in itself a manifestation of the rector's qualities, showing as it does a real leadership and the willingness to make haste slowly. From this time on there is, in the columns of the parish paper, a steady trickle of letters from parishioners advocating the envelope system. In 1907, the vestry went on record as adopting the pledge and envelope system as a supplement to pew rents. Now this was no minor matter. Ever since the American Revolution the Episcopal Church in the United States had borne the stigma of being an upper class institution, and the pew rent system had been one of the reasons. It was essential to the future of the church in the Twentieth Century that this situation should be remedied. And it is worthy of note that the change began to occur during the presidency of Theodore Roosevelt—just when the country at large was beginning to think seriously about economic democracy. We have here one more instance of how the church reflects the changing currents of opinion in the world around it. In the first six months during which the envelope system was in operation, the plate offerings in Christ Church increased from \$214 to \$669.

Meanwhile, the repute of the rector was extending outside his parish borders. One finds his name popping up rather

frequently in the pages of the convention journal of the diocese. During two Lents he was a week day preacher in New York City churches—a very unusual thing for the rector of a rural parish. He became archdeacon of the Susquehanna, a position which had been held by his predecessor once removed, Dr. Olmstead. In 1908 the vestry showed their appreciation of his quality by increasing the stipend to two thousand dollars.

On July 24, 1908, Christ Church was the scene of the obsequies of Bishop Potter, who had died in the village. I quote from the pages of *The Chronicle*.

“The church was crowded with villagers who desired to pay their last tribute to Bishop Potter. The services were simple. The representative officiating clergyman, Bishop Olmstead,¹ with the choir, met the funeral procession at the entrance of the churchyard, as the Prayer Book rubric directs. The coffin, instead of being heaped with flowers, was covered with the pall of rich purple which Christ Church owns for use at funerals. The hymns, instead of the lugubrious selections by which mourners often voice their griefs, were chosen from another point of view, and sounded a note of triumph as more befitting the death of a Christian.”

The years of Mr. Birdsall's rectorship were marked by a steady improvement in the fabric of the church. In 1908 he began, through the pages of *The Chronicle*, an agitation for a new organ, the old one having become manifestly inadequate. This brought forth a quick response. At Christmas of that year he was able to announce that Mrs. Potter, widow of the late bishop, had offered to give one in memory of her husband. The new instrument, built by Odell of New York, was installed and duly blessed on July 18, 1909. The program for evensong of that day is worth quoting as an indication of what a good church musician of that era thought appropriate to such an occasion.

Prelude	Andantino in D flat, <i>Lemare</i>
Processional	Ancient of Days
Magnificat	and Nunc Dimittis in B flat, <i>Stainer</i>
Hymn	Abide With Me

¹ This was not the former rector, but Bishop Olmstead of Central New York.

Anthem	Who is Like Unto Thee, <i>Sullivan</i>
Hymn	Onward Christian Soldiers
Postlude	Grand Choeur, <i>Dubois</i>

At the end of the same year, it was discovered that the screen which Fenimore Cooper had so proudly erected in 1840 as a part of the Gothicizing of the church was stored away in the basement. It was therefore brought forth and erected in the archways on either side of the chancel arch. A bit of investigation at this time disclosed the interesting fact that the screen was copied from one in St. John's Church, Johnstown, and that this, in turn, was a copy of the Twelfth Century screen in Newstead Abbey.

On July 8, 1910, the parish observed its centennial with fitting ceremonies. The service of this day was marked by the attendance of two grandchildren of Father Nash. At the same time the portrait of Father Nash which now hangs in the sacristy was presented to the parish by his descendants.

In the same year the parish suffered a great loss in the death of G. Pomeroy Keese, whose name has so frequently appeared in these pages. Warden of the parish at the time of his death, he had been a member of the vestry for half a century, and had known all the rectors of Christ Church except the first. He had been a key figure in the life of the parish, and something more than that. He was known throughout the diocese, having been a delegate to every diocesan convention since the primary one of 1868. He had been repeatedly elected deputy to General Convention—no light honor. Mr. Birdsall gives a charming sketch of him in his old age.

"His face seemed weather-beaten rather than old; his eye was like that of a sailor, with a focus for distant horizons; the style of thin side-whisker affected by a former generation gave full play to every expression of his countenance. It was a common sight, of a winter's day, to glimpse his slight and dapper form with quick step ambling to the post office, while, quite innocent of overcoat, he compromised with the frosty air by clasping his hands, one over the other, across his chest, as a means of keeping warm."

Such laymen as Keese are often what give stability to a parish. While rectors come and go, they go on forever.

A magnificent new altar—the present one—given by his family in memory of the Rev. Philip A. H. Brown, a former rector, was used for the first time on the second Sunday in Advent, 1910. As a sort of companion piece to this, we must mention the baptistry, erected in 1911 as a memorial to Mr. Keese. It was dedicated on Christmas Day of that year. These were the last two major changes in the transformation of the church.

In 1911, Mr. Harris L. Cooke was elected to the vestry. He was eventually to take the place of Mr. Keese as a sort of grand old communicant of the parish.

In 1915 a radical change took place in the Orphan House of the Holy Savior. After the death of Miss Cooper, it had been managed for some years by the Sisters of the Holy Child Jesus—a diocesan order. Eventually, the decrease in vocations compelled the order to give up this work. The financial position of the Orphan House was never very secure. Appealing year after year for help from the parishes of the diocese, it met with very little response. For decades, its main means of support had been the board paid by the county supervisors for orphans under their care. Now, a change of policy led to a withdrawal of these county charges. Meanwhile, the Sisters had started, in Saratoga Springs, St. Christina's Vocational School. The two institutions were now merged, and the orphanage became St. Christina's School—a church boarding school for girls. The finances were reincorporated in the Susan Fenimore Cooper Foundation. The school was placed under a Canadian order, the Sisters of St. John the Divine. In 1926—to anticipate—the building designed by Mr. Gibson was destroyed by fire. A new building on the same site was erected, and the school continued its operation for a number of years.¹

At the end of 1914, a summary of the endowments of the parish appears in the minute book of the vestry. It is as follows:

1872	from Theodore Keese	\$ 500
1874	estate of John Wilson	500

¹ This building, now known as Bassett Hall, is today the nurses' home for the hospital.

1894	estate of Thomas McIntosh	1000
1895	estate of Susan Fenimore Cooper	300
1912	L. Averall Carter	500
1914	Thomas White	100
A later hand has written in		
	From Florence V. Sill	\$9000
	“ Harold L. Basinger	1000

In 1915, the death of Theodore Ernst broke a link which went back to the very foundation of Christ Church. He was at his death the oldest native member of the parish. His father had been a member of its first vestry.

In the spring of 1918 there were indications that the rectorate of Mr. Birdsall, so productive of results, was coming to an end. In spite of his abounding energy, he had long been a sufferer from tuberculosis. In May of that year he was obliged to ask the vestry for a prolonged leave of absence. In July, although still living in the rectory, he was forced to appoint the Rev. Miles Lowell Yates his vicar for the performance of parish duties. On September 23, 1918, he died. He had been a great rector; requiescat in pace.

On October 4, 1918 the vestry, after a conference with Fr. Yates, appointed him priest in charge until September 1, 1919, at a monthly stipend of \$125. His services were found acceptable, and on April 7, 1919, he was formally called as rector. The new rector was in many ways a sharp contrast to his predecessor. He was short, slight, rather shy in manner, and without the drive of Mr. Birdsall. But he was a person of real quality. His shyness concealed a subtle sense of humor, genuine scholarship, and a definite literary gift. But he was above all a man of deep spirituality, a lover of souls, a priest and pastor. Not perhaps the man to revive a dead parish, he was excellently calculated to deepen and strengthen the spiritual life of the going concern he had inherited from Mr. Birdsall.

In 1919, Miss Florence V. Sill, who had been responsible for the building of the parish house, died. When in 1920, her estate was finally settled, it was found that beside direct gifts to the parish, she had set up a trust fund, amounting to a little over twenty-four thousand dollars. This was to be

turned over to the Board of Missions of the national church, and the income was to be applied to the missionary quota of Christ Church. While it by no means meets that quota, it is a great help toward that excellent end.

On November 21, 1921, the rector asked the vestry to allow him, if he could raise sufficient funds for the purpose, to appoint an assistant priest, primarily to act as chaplain at St. Christina's School. This hope was fulfilled on June 4, 1922, when the Rev. Leonard W. Steele became assistant. He held this position for only about a year, when he moved as priest-in-charge to nearby Westford. But Fr. Steele continued to be chaplain at the school for several years. In the same year the lych gate which now graces the entrance of the church yard was erected in memory of Mr. Birdsall.

Meanwhile, the vestry was industriously raising an endowment fund. One method of doing this was to encourage the endowment of pews. In consideration of a certain sum, a particular pew was endowed, and forever thereafter free. This, of course, was the carrying out of a policy very dear to the heart of Mr. Birdsall, and quite in keeping with the trend of the times. But a still more effective way of getting away from pew rents was found. In 1919 the national church instituted the Every Member Canvass. "It was the object of this canvass to secure from every church family, rich or poor, a a regular pledge toward church support. Canvassers sent out by each parish were to approach every family within the parish, and to secure if possible a written pledge. Envelopes were to be issued corresponding to these pledges, account kept of each set of envelopes, and periodical statements sent out. Thus, for the first time, was the envelope system made effective." The first Every Member Canvass for Christ Church was held in 1923, and from that time on became increasingly the real basis of church support. Its effectiveness is shown by the fact that in 1927 the vestry was able to raise the rector's stipend to \$2400.

I cannot forbear quoting two statements from the minutes of October 5, 1927.

"Mr. Powers moved that we join in the religious census to be taken in Cooperstown providing that it does not conflict with the rules and regulations of the church."

"Mr. Cooke moved that the congratulations of the Vestry be extended to the Rector upon his recent marriage."

In 1932 it was discovered that the fabric of the church was in a dangerous condition, the roof having settled, and that the walls were beginning to bulge. It was therefore necessary to close the church for several months, while the required repairs were being made. But there was no cessation of services, which were held in St. Agnes' Chapel.

On September 6, 1933, the rector tendered his resignation. He had been offered the position of chaplain and professor of religion at St. Stephen's College—a post for which his talents eminently fitted him. The resignation was accepted with regret. Fr. Yates eventually became chaplain at the General Theological Seminary, one of the key positions in the entire Episcopal Church. Here he remained until his death, influencing deeply the lives of the men who passed through that institution.

During the interim between the resignation of Fr. Yates and his actual departure from Cooperstown, two events occurred which must be recorded. On September 15, 1933, the vestry accepted the offer of Dr. Henry G. Johnston to give the parish a ciborium to be used for Reservation of the Blessed Sacrament. It will be remembered that only a few years before the vestry had declined the offer of altar candlesticks. But this offer was at once accepted—an indication of the change in the theology of the parish—and probably of the influence of the hospital, since ministering to such an institution properly almost necessitates that the Sacrament be always available. Four days after this, parish and community suffered the loss of their great benefactor, Mr. Edward Severin Clark.

Now occurred a curious little episode. Bishop Oldham nominated for the rectorate the Rev. L. Curtis Denney of Herkimer. But the vestry had other ideas, and met, on November 16, 1933, with the Rev. Jackson L. Cole. The upshot of the meeting was that the vestry extended a call to Fr. Cole, to take effect ten days later, on November 26. On Saturday, November 25, the day before the call was to take effect, a special meeting of the vestry was held, at which the Bishop

was present. "The matter of calling the Rev. Jackson L. Cole to become the rector of Christ Church was taken up. The Bishop spoke at length on the subject, stating that he had not yet made all of the investigation that he wished to and requested that the matter be left in abeyance until he had further opportunity." The next vestry meeting did not take place until April 24, 1934. At this meeting Fr. Cole was present, and was appointed priest-in-charge, this appointment as of the preceding January 1, at a salary of \$2550. He was finally given a formal call as rector on September 26, 1934.

While Father Cole lacked the unusual qualities of his two predecessors, he was a good parish priest, hard-working, especially with the young people of both parish and community, and intensely interested in the welfare of St. Christina's School. It was his misfortune, not his fault, that his term of office was a difficult one in the life of the parish. When he came to Cooperstown this parish, like every parish in the country, was suffering from the effects of the great depression which began in 1929. Cooperstown suffered perhaps less than most, but it was an anxious time. Parish and country were just getting on their feet from this, when the United States entered World War II. Unlike World War I, this conflict profoundly altered the whole of American life. For many communities, it brought prosperity. Parishes located near army centers or munition factories grew and flourished like weeds. But Cooperstown felt only drain. By the year 1942, it was calculated that twenty per cent of its communicants were away from the parish in some sort of war service, and most of them were those young adults who contribute so much to the vitality of parish life.

But in spite of all this, some positive gains were made during this period. At the meeting of the vestry on September 26, 1934—the meeting at which Fr. Cole was called as rector—the vestry voted to submit to the next parish meeting a proposal to allow women to vote at parish elections. This was duly submitted and adopted at the parish meeting of December 4, 1934.

The parish meeting and election held on January 10,

1938, marked a new departure. Hitherto, elections at Christ Church, as in most other parishes, had been rather perfunctory affairs, at which a handful of vestrymen met and re-elected themselves. This was, for the first time, a representative gathering of the whole parish, at which reports were read, and the affairs of the parish thoroughly aired. Instead of the usual eight or ten, forty-seven persons cast ballots. The annual meeting of 1940 was a further step in democratization. It began with a cafeteria supper—an infallible device for securing a good attendance at parish functions. About seventy members of the parish were present. Full reports from vestry and societies were read, and a nominating committee, carefully selected to represent the various organizations of the parish, was appointed to bring in names for election as wardens and vestrymen. In addition, other names were offered from the floor. It was a genuinely free and democratic election.

In the fall of 1940 Mr. Andrew Allez, who had served as organist and choirmaster for years, and who had built up a real standard of church music, died. It was a real loss, and both vestry and parish meeting recorded their tribute to what he had accomplished.

For the first time in a generation, the parish gave a man to the priesthood. This was Mr. Harry G. Campbell, Jr., who for years has served with distinction as a chaplain in the United States Army. His vocation can be directly attributed to the influence of Fr. Cole.

On December 10, 1941, Mr. Harris Cooke, warden of the parish, died. This was a blow to the parish, and even more so to St. Christina's School. Those of us who were members of the convention of the Diocese of Albany during the thirties can well remember the annual plea Mr. Cooke used to deliver on behalf of the school—pleas which I fear got little response. In spite of the heroic efforts Fr. Cole made to secure students, in 1942 the trustees voted to close the school and to distribute its funds among other institutions. From this blow the rector never really recovered. In the spring of 1943 he was seriously ill. He made a recovery, and fell ill again in 1944. The vestry, with its accustomed generosity,

offered him a three month's leave of absence. However, on July 22 of that year, he resigned, and outlived his resignation by a few months only. Two days before his death, he wrote the following poem, which demonstrates better than any words of mine the deep vein of mysticism which ran through him.

“They say that I am dying. Can this be Death?
This calm spirit, peace of heart, and gently fading breath?
Where are the awful shadows I had thought to see?
Sunsets of gold and crimson stretched to eternity
As earth with its somber shadows is lost at last to sight.
Above, around, within me there is only light.”

CHAPTER V

POSTSCRIPT TO HISTORY

With the end of the rectorate of Fr. Cole, our history proper comes to an end. We stand too close to the things that have happened since then to be able to attain the perspective, the detached view, which is essential to the writing of true history. This concluding chapter, therefore, should rather be called annals. In it I shall state very briefly, what has occurred since 1944, without attempting to draw conclusions or to pass judgment.

On September 6, 1944, Bishop Oldham met with the vestry, and strongly recommended to them the Rev. Ernest V. Stires, rector of the church at Lake George, and son of Bishop Stires of Long Island. On September 20 he was called as rector, the call to take effect on December 1, and the stipend to be \$3800. This, it will be noticed, was a great increase over anything paid previously.

Ever since the time of Mr. Battin, at least, the tradition of the parish had been one of High Churchmanship of one shade or other. Mr. Stires was an Evangelical of the best type. His charming personality had an immediate effect. The canvass which was concluded on February 5, 1945, showed pledges considerably in excess of the budget. But the fair promise of this beginning was never fulfilled. In April of 1946, the new rector had a serious breakdown, was forced to take a leave of absence, and offered his resignation, which was not accepted. But again in 1946, he had a second breakdown, and the vestry, after a meeting with Bishop Barry, coadjutor of the diocese, regretfully accepted his resignation, which took effect on December 31, 1946.

He was succeeded, on March 31, 1947, by the Rev. Duncan Fraser, dean of the Cathedral in Providence. Two events of his administration should be mentioned. In 1948 the parish paid its full quota for Bishop Barry's Ten Year Plan. In 1950, an offer was made by the Altar Guild to provide the parish with Eucharistic vestments and it was accepted. On October 8, 1951, Fr. Fraser resigned.

He was succeeded, in January, 1952, by the Rev. Walter A. Henricks, Jr. Fr. Henricks had been formerly a Presbyterian minister and chaplain in the armed forces. During his brief rectorate St. Agnes' Chapel, which had been practically in disuse for almost ten years, was repaired and redecorated by a group of consecrated laymen of the parish, and made useful for church school classes and week day services. These facilities helped strengthen the revitalized Christian Education program and the release time school. St. Timothy's, the mission at Westford, once again received help from Christ Church, as Fr. Henricks held services there during his first years as rector until it was transferred to Grace Church, Cherry Valley. In 1954 the interior of the church was repainted. But the special achievement of his rectorate was the carrying on of a very successful ministry at the Mary Imogene Bassett Hospital. Fr. Henricks left in 1955 to become a full time hospital chaplain.

It will be noted that from 1902 to 1944—a period of forty-two years—Christ Church had but three rectors. In the succeeding ten years, it likewise had three. Now the Episcopal Church, unlike some other Christian bodies, is not geared to short ministries, and this rapid turnover was something of a misfortune. The next piece of narrative is a story of renewal.

In August, 1955, the Rev. George F. French, curate at St. George's Church, Schenectady, was called as rector. I give here merely a brief summary of the leading accomplishments of his ministry.

1. Beginning in the fall of 1955, the church school was supplied with visual aid equipment, and for a period teacher training classes were held once a month. This brought the parish into line with the new emphasis on religious education which has characterized the work of the Episcopal Church for the past decade.

2. In January, 1956, an associate vestry of fifteen men was created, thus involving a much larger group than formerly in the administration of the parish.

3. During the rectorate of Fr. Henricks a Blossom Festival had been held in the summer of 1954, the proceeds being

used to revamp the heating system of the Parish House and Chapel. In July, 1956, a second Blossom Festival was held in Cooper Park involving over five hundred members of the Parish and the community. The proceeds were used to point the church, remodel the cornices in keeping with its earlier architecture and to place protective glass on the stained glass windows of the church and chapel.

4. In September, 1956, Mrs. Robert Bishop, Jr., deeded to the parish the house called Pomeroy Place, built in 1804, by Judge Cooper. This was sold to the Bassett Hospital for \$35,000, and the proceeds placed in an endowment fund to be used for repairs and capital improvements. This marked the beginning of a crusade to put all the parish property in first rate condition in preparation for the 150th anniversary of the church and the 100th anniversary of the chapel in 1960. In February of 1957 the vestry determined to inaugurate a capital fund drive to carry out this purpose. The objective of the drive was the raising of sixty thousand dollars. This was actually oversubscribed by more than five thousand dollars. As a result, it was possible to make a thorough reconstruction of the parish house, to redecorate and strengthen St. Agnes' Chapel and the cloister, to lay a new floor in the church and carpet it, and to modernize the electrical systems and heating systems. This left the whole property of the parish in first-rate condition.

5. At the vestry meeting of February 28, 1957, in accordance with a policy which Bishop Barry had vigorously advocated, it was resolved that no warden or vestryman should serve more than two terms consecutively.

6. In 1956 the Every Member Canvass showed 189 pledges, producing an annual income of \$14,790.80. A similar canvass for 1960 manifested a growth to 237 pledges, with an annual revenue of \$26,055.58. And this, it must be remembered, was in a community of less than three thousand population. At the same time the parish had 846 baptized members and 515 communicants. While some of these come from a surrounding radius of perhaps fifteen miles, the figure is none the less remarkable.

For a brief period in the autumn of 1959, Christ Church, Cooperstown, was the capital of the Protestant Episcopal

Church in the United States. From October 17 to 22, the House of Bishops held its meetings at the Otesaga Hotel. There were 123 bishops in attendance. This was the first meeting of the House of Bishops under the presidency of the new Presiding Bishop, the Most Rev. Arthur C. Lichtenberger. A daily Eucharist was celebrated in the parish church, the celebrants being the Presiding Bishop, the Bishop of Haiti, the Bishop of Los Angeles, and Bishop Bayne, recently appointed to the new post of executive officer of the whole Anglican Communion. At this meeting the Rev. Canon Paul Kellogg, a former priest of the Diocese of Albany, was elected first Bishop of the Dominican Republic.

The bishops accomplished a great deal of work during this week, but it was not all work. A large committee, assisted by the members of the parish, had arranged for the House a considerable program of museum trips, visits to historic locations, and social affairs at the homes of various parishioners.

At the close of the sessions, the House passed the following resolution, which was addressed to the Rector, Wardens, and Vestrymen of Christ Church:

“Entrusted with the distinctive privilege of acknowledging the manifold and gracious hospitalities afforded the House of Bishops by the Bishop of Albany, his Suffragan Bishop, his people and especially by the Rector of and Parish People of Christ Church, we find ourselves embarrassed because they have been so many. Surely no place within the sway of our Communion could be more lovely physically nor more challenging in an historical interest than this theatre of our present meeting. Perhaps to many this locality is associated with war drums along the Mohawk. In the sessions of our House, it has been strangely peaceful; sessions, that, to some of us at least, cause us to feel for the first time that if we were not kin we were very much more than kith. So far as we can recall, no war drums were beaten, no words uttered that had need to be recalled. These are not the impressions of our Committee of three. In one way or another, everyone seems to be saying, ‘Cooperstown, thy very name is Courtesy.’

22 October 1959”

On this agreeable note, this brief history fittingly comes to an end.

MEMORIALS AND GIFTS

To do good, and to distribute, forget not; for
with such sacrifices God is well pleased.

Church Land	Judge William Cooper
Goblet Chalices	Ann Williams
Collection Plates, Paten	Mrs. C. A. Nelson
	Mrs. E. F. Beall
	Mrs. G. Keese
Flagon	Young Ladies Society, 1839
Chancel Oak Chairs	Elijah H. Metcalf
Baptismal Font	Theodore Keese
Baptistery	G. Pomeroy Keese
	Alice Bailey Keese
Baptismal Bowl	Used by Father Nash
Scarf, Surplice	Ladies of Congregation
Rood Screen	Judge William Cooper, Founder of Village
Aisle Screens	James Fenimore Cooper
	Paul Fenimore Cooper
Lavabo Bowl	The Rev. Stephen Henry Synott
St. Agnes Chapel	Parish Subscription, 1860
Litany Desk	Dr. Francis Upton Johnstone
Litany Prayer Book	Lavantia Wood Sill
	Margaret Antoinette Johnstone
Organ Fund	Edward Clark
Pulpit	The Rev. Daniel Nash, First Rector
Alms Box	M.A.C. by Mrs. Isaac Cooper
Alms Receiving Bason	Trinity Season, 1873
Red and White Hangings	G. Pomeroy Keese
Embroidery on Hangings	Miss Emily Doubleday
Missal Stand	Mary M. Foot
	Mary A. Pumpelly
Steeple Bell	General John A. Dix
Altar Cross	Thank Offering, Christmas, 1884
Chapel Addition, Cloister	Marcia Holt Carter
Chancel and Land	Mrs. Jane A. R. Carter
Tiling Church Porch	Miss Carr
	Mrs. McNamee
Chapel Organ	Florence Virginia Sill
Hymn Boards	Florence Elizabeth Hall Cory
	Valeria Wood Robe
	Mrs. Morgan Dix
Eagle Lectern	The Bible Class
Lectern Railing	Mrs. Charles F. Zabriskie
Antique Altar Rug	Mrs. Charles F. Zabriskie
Baptismal Font Cover	Thank Offering, A.B.K., 1898
Choir Processional Cross	Jeanette Catherine Brower
Chancel Pavement	James Averell and descendants
Chalice	Ellen Stockton
Baptismal Ewer	Thank Offering, J.W.B., A.G.B., 1898
Silver Paten	Junior Auxiliary, Easter, 1903

MEMORIALS AND GIFTS

Parish House	Lavantia Wood Sill by Florence Sill
Funeral Pall	Altar Guild
Private Communion Set	The Rev. W. W. Lord, Ninth Rector
Church Organ	The Rt. Rev. Henry Codman Potter
	Seventh Bishop of New York
Host Box	Henry Scott
Rood Screen Lanterns	Charles F. Zabriskie
Painting of Father Nash	Mrs. Anna Maria Holland
	Harry C. Nash
Church Altar	The Rev. Philip A. H. Brown
(Reredos French Caen Stone)	Seventh Rector
Statues, St. Peter, St. Paul	Mrs. Philip A. H. Brown
Ancient Venetian Crucifix	Ralph Birdsall, Jr.
Chapel Altar Crucifix	Mary Ballard Marks, Christmas, 1918
Chapel Eucharistic Candles	Henry Marks
White Altar Hangings	Jennie Lucy Tuttle
Silver Alms Basons	Florence Virginia Sill
	Harriet Byard Barney
Altar Eucharistic Candles	Florence Pomeroy Keese
	Caroline Mary Keese
Lych Gate	The Rev. Ralph Birdsall
	Rector, Citizen, Friend
Reserved Sacrament Cup	Dr. Mary Imogene Bassett
Altar Service Book	Caroline Adriance Keese
Ciborium	Edith Scott Johnston
Six Office Candles	Alice Bailey Keese
Balcony Lanterns	Burt Hibbard, Sexton
Church Interior Redecorated	Mrs. F. Ambrose Clark
Private Communion Set	The Rev. Philip A. H. Brown
Chalice	Inez Tefft Spraker
Crystal Cruets	Harris Lee Cooke
Chancel Prayer Books	Ferdinand W. Spraker
Organ Chimes	Alfred R. Cobbett
Acolyte Prayer Books	Donald Wallace
Red Eucharistic Vestments	The Rev. Jackson Cole
Processional Torches	Donald Dudley Franklin
Needlepoint Cushions	Thank Offering, Stella Hodge
	Mary Hodge O'Brian
Great Organ Mixture	Andrew deJausserand Allez
Chapel Altar Book	Thank Offering, 1956
Capital Fund of \$65,000	Parishtoners, 1957-1960
Vestibule, Memorial Doors	William Truslow Hyde
Baptismal Shell	Robert James Welsh
Book of Remembrance	Katherine Livingston Mather
Seven Branch Candelabra	Harris Lee Cooke
Receiving Alms Bason	Jennie Foster Bowers
Carl H. Johnson Music Fund	Parishioners and Friends
Tapers	The Rev. Miles Lowell Yates
Silver Cruets	Margaret Antoinette Johnstone
	Mary Williamson Johnstone
	Eupheme Scott Johnston

MEMORIALS AND GIFTS

Host Box, Partitioned	Eliza Synnott Scott
Festival Processional Cross	Thank Offering, Sesquicentennial, 1960
Lace for Fair Linen and Credence Cloth	Friends and Members of Christ Church
	Mrs. LeRoy L. Parshall

INSCRIBED PEWS

Edward Clark, LL.D.	Jennie Avery Woodcock
Alfred Corning Clark	Memorial to those members of
John Frederick Ernst, Jr.	Christ Church who gave their
George William Ernst	lives in World War II
Theodore Ernst	The Rev. Lawson Carter
Samuel Wilson Bingham	William Lawson Carter
Minerva Maria Botsford	Marcia Holt Carter
Winfred Scott Edgerly,	Helen Lisenard Webb Carter
Brig. Gen., U.S.A.	James Fenimore Cooper
Grace Cory Blum Edgerly	Gerald Donaldson Ellsworth
Winifred Edgerly	Frank Proctor Whiting
John Myer Bowers	Elizabeth Cooper Keese
Jane R. A. Brown	The Spraker Family
George L. S. Brown	Phebe D. Cooke
Edmund L. Brown	Joseph G. Cooke
Jennie W. Pierce	Walter Watson Stokes

MEMORIAL WINDOWS

William H. Averell
 Jane A. M. R. Averell
 Henry Scott
 Susan Augusta Fenimore Cooper (died Dec. 31, 1894)
 Catharine L. Dodge
 Daniel Baker Boden and Mary Ashton Boden
 Grace Ehninger Dunbar
 Jedediah Peck Sill
 James Fenimore Cooper (died Sept. 14, 1851)
 Susan Augusta Fenimore Cooper (died Jan. 20, 1852)
 Mrs. Kenneth G. White
 Edward Clark Apostles Window
 Agnus Dei, The Ladies Society

MEMORIAL TABLETS

Justice Samuel Nelson and Catharine A. Nelson
 Simeon E. and Elizabeth Molyneux Crittenden
 Brigadier-General Morris C. Foote, U.S.A.
 Mary Morris Cooper Foote
 Margaret Stockton Lord
 Henry Miller and Eveline Miller

George Pomeroy, Ann Cooper Pomeroy
 Charles Jarvis Woolson, Hannah Cooper Pomeroy Woolson, Constance Fenimore Woolson, George Stone Benedict
 Frederick Graham Lee
 Sarah Lispenard Stewart Lee
 Louise Rutherford Reed
 The Rev. William Wilberforce Lord, D.D.
 Delos VanNort (fifty years sexton of Christ Church)
 "In Honour of the Men of Christ Church who served their Country in the World War."
 Harris Lee Cooke
 The Worthington Family
 Gertrude Birdsall Duane
 William Truslow Hyde

LEGACIES

Let your light so shine before men, that they may see
 your good works, and glorify your Father which is in
 heaven.

Theodore Keese	Mary I. Bingham
John Wilson	Harriet Bingham
Susan Augusta Fenimore Cooper	United Thank Offering Fund
Thomas McIntosh	Lee B. Cruttenden
William Constable	Mary and George Hyde Clarke
Helen Lispenard Carter	M. Marcia Carter
Jane Russel Carter	Henry C. Johnston
The Averill Family	Harris Lee Cooke
L. Averill Carter	Jennie Avery Woodcock
M. Theresa White	Harriet L. Barney
Margaretta G. Mills	William Truslow Hyde
Florence Virginia Sill	Jennie W. Pierce
Henry D. Sill	Carl H. Johnson Music Fund
Parish House Fund	All Souls Fund
Alice Morey Basinger	Katherine Livingston Mather
Father Nash Memorial Fund	Elizabeth Cooper Keese
Anna Grace Carter	Florence Emily Holmes
Birdsall Memorial Lych Gate Fund	Inez Fay Spraker
Woman's Auxiliary Fund	Walter Watson Stokes

ALL SOULS FUND

May their souls and the souls of all the faithful
 departed through the mercy of God rest in eternal
 peace. Amen.

Sarah Taber Dominick Flanders	Anne Hoge Savage
Emily Cooke	Monroe F. Augur
B. Frank Beadle	Margaret May Campbell
Carl H. Johnson	Mary Vroman
Floyd Webster Winne, Sr.	George Elam French

Donald Franklin
 Elizabeth Oviatt
 Bradley Goodyear
 Jane Kidd Parker
 Elizabeth Leisenring Rice
 Georganna Ulrick French
 Archibald Grieg McNaughton
 William Mithoefer, Sr.
 Elizabeth Cooper Keese
 Henry Dorr House
 Harriett Butts Goodwin
 Jennie Foster Bowers
 Herman Livingstone Schwartz
 Isabel A. Deakin
 Harold Tudor Basinger

Leland Howard Olmstead
 Inez Fay Spraker
 Edgar T. Chapman
 Mary Hollis
 Robert F. Jackson
 Genevieve Gross
 David Deering Stewart
 Dorothy Niedringhaus Meier
 Maude Winne Ellsworth
 Carrie Pruesch
 Lizzie Sheffield
 Lulu Rowley
 Ella Virginia Doolittle
 Carol Pilgrim
 Walter Watson Stokes

RECTORS OF CHRIST CHURCH

1811-1836	The Rev. Daniel Nash
1839-1845	The Rev. Frederick T. Tiffany
1845-1848	The Rev. Alfred B. Beach
1848-1858	The Rev. Stephen H. Battin
1858-1866	The Rev. Stephen H. Synnott
1867-1872	The Rev. D. Hillhouse Buel
1872-1874	The Rev. Philip A. H. Brown
1874-1876	The Rev. Brady E. Backus
1876-1882	The Rev. William W. Lord
1883-1884	The Rev. Caspar M. Wines
1884-1896	The Rev. Charles S. Olmstead
1896-1902	The Rev. Richard Shreve
1903-1918	The Rev. Ralph Birdsall
1918-1933	The Rev. Miles Lowell Yates
1933-1944	The Rev. Jackson L. Cole
1944-1947	The Rev. Ernest V. R. Stires
1947-1951	The Rev. Duncan Fraser
1952-1955	The Rev. Walter A. Henricks, Jr.
1955-	The Rev. George F. French

WARDENS

1811-1811,		1831-1847	George Pomeroy
1817-1818	Daniel Johnson	1839-1844	John Russell
1811-1811	Orlo Allen	1846-1847	Thomas McIntosh
1811-1817,		1847-1873	Henry Scott
1818-1824	John F. Ernst	1847-1853	Henry Miller
1811-1815	Asael Jarvis	1853-1867	Theodore Keese
1815-1826	Bartlett Rogers	1867-1873	Samuel Nelson
1824-1825	Ezra Williams	1874-1880	George W. Ernst
1825-1831	Ezra Eaton	1874-1877	John R. Worthington
1826-1839,		1878-1884	Hezekiah Sturges
1844-1846	Anson Higby		

1880-1884,		1915-1919	Charles J. Tuttle
1887-1903	Wilson T. Bassett	1919-1941	Harris L. Cooke
1881,		1926-1930	Edward D. Boden
1903-1910	George P. Keese	1930-1941	Ferdinand W. Spraker
1881	D. A. Avery	1941-1948	Gerald D. Ellsworth
1884-1901	H. M. Hooker	1941-1953	Rowan D. Spraker, Sr.
1884-1887	R. M. Townsend	1948-1954	Robert Johnston, Jr.
1902-1909	William H. Merchant	1953-1960	Ernest B. Knapp
1909-1926	Lee B. Cruttenden	1955-	T. Campbell Goodwin
1910-1915	Theodore Ernst	1960-	Henry R. Mallory

VESTRYMEN

(The date given is that on which the Vestrymen first took office.)

Isaac Cooper	1811	Damon Hatch	1827
Elijah H. Metcalf	1811	G. A. Starkweather	1827
Richard Davidson	1811	I. Starr	1828
Calvin Comstock	1811	Seth Doubleday	1828
Ira Starr	1811	John A. Dix	1829
Asael Jarvis	1811	Levi C. Turner	1831
John F. Ernst	1811	Henry Brown	1831
William T. Latin	1811	Abner Cook	1831
Orlo Allen	1812	Chester Jarvis	1834
Samuel L. Jutson,	1812	Abel H. Clark	1834
Chester Griswold	1812	John Russell	1835
Joseph Sprague	1812	E. D. Richardson	1839
H. G. Johnson	1812	Robert Davis	1840
W. Jarvis Edson	1814	Richard Cooper	1841
Daniel Johnson	1814	Schuyler Crippen	1842
James Cooper	1814	Chandler Root	1844
Anson Higby	1815	George W. Ernst	1847
George Morrell	1817	F. G. Thrall	1847
John H. Prentiss	1817	Theodore Keese	1849
James Hawks	1817	Henry Miller	1853
Samuel Cooper	1817	Robert Davis	1853
Farrand Stranahan	1818	(Gap in Minutes)	
Reuben Comstock	1818	William A. Comstock	1867
William Higby	1818	J. P. Sill	1867
Joseph D. Husband	1820	H. M. Hooker	1867
Joseph R. N. Miller	1820	J. R. Worthington	1867
Harvey Luce	1821	A. A. Jarvis	1867
William H. Averill	1821	George P. Keese	1868
Miles Comstock	1821	F. U. Johnston	1872
Miles Benjamin	1821	Edward Clark	1874
Dwight Jarvis	1822	S. W. Nelson	1874
J. B. Walton	1824	C. F. Hendryx	1874
O. C. Starr	1825	C. R. Burch	1874
Garret Olendorf	1825	Wilson T. Bassett	1875
Samuel Nelson	1826	H. Sturgis	1875
Ariel Thayre	1826	S. W. Wilson	1875
C. B. Morehouse	1826	D. A. Avery	1876
J. H. Hiser	1827	Fred Palmer	1876

VESTRYMEN

John Worthington	1878	L. N. Wood	1910
A. Lane	1881	Harris L. Cooke	1911
R. M. Townsend	1881	Frank M. Turnbull	1915
Samuel W. Brigham	1882	Gerald D. Ellsworth	1916
Delos Birge	1882	Adrian A. Pierson	1918
Albert Gorringer	1882	William W. Woodcock	1919
William Mildner	1882	Harold T. Basinger	1920
Andrew Shea	1882	Alfred R. Cobbett	1922
Alfred Corning Clark	1883	Alfred J. Peevers	1926
Reginald H. White	1883	W. Carter Burnett	1927
Thomas C. Turner	1883	Walter W. Stokes, Sr.	1930
E. M. Harris	1884	Stephen C. Clark, Sr.	1934
W. H. Merchant	1884	David M. Russell	1935
Lee B. Cruttenden	1884	Howard L. Smith	1941
R. H. White	1885	Carl H. Johnson	1942
W. C. Bowers	1885	Edgar T. Chapman	1943
George T. Brown	1887	Robert Johnston, Jr.	1944
Charles J. Tuttle	1887	George R. Winne	1947
William D. Boden	1889	Theodore W. Bellows	1948
S. E. Crittenden	1890	Ernest B. Knapp	1950
William Constable	1893	T. Campbell Goodwin	1953
L. J. Arnold	1894	Floyd W. Winne, Jr.	1953
Henry D. Sill	1899	Alva C. Welch	1954
Theodore Ernst	1902	Frank B. Irving	1955
W. Festus Morgan	1903	James Mithoefer	1955
L. Averell Carter	1904	Charles D. Ellsworth	1957
Edward S. Clark	1906	James Bordley, III	1958
Eugene D. Stocker	1907	William R. Heller	1959
J. Frank Brouer	1909	Henry R. Mallory	1959
John H. King	1909	Edwin S. Tipple	1960
Ferdinand W. Spraker	1909		

ASSOCIATE VESTRYMEN

1956	1957
James Bordley, III	Charles A. Ashley
Bruce Rathbone	Richard D. Carr
Rowan D. Spraker, Jr.	Henry F. Hesck
Webster Tilton	Henry R. Mallory
Tecwyn O. Williams	Charles S. Stewart, Sr.
Sampson P. Bowers	
William R. Heller	
Earl G. Stalker	1958
Harry G. Campbell	Richard E. Johnson
Edward Curtis	Mark M. Lehmkuhl
Charles D. Ellsworth	James A. Robinson
Royal F. Netzer	John A. Shipman
Mark M. Lehmkuhl	Edwin S. Tipple
Edwin S. Tipple	
E. Pomeroy Staats	

1959

Ralph C. Bush
William H. S. Sheffield
James M. Symington
John Van Cleef
Ernest T. Whitaker

1960

LeRoy L. Parshall
Scott More
Martin Smith
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